

DAVIDS COST.

WHEREIN EVERY
ONE, WHO IS DE-
sirous to serue God aright,
may see what it must
cost him.

PREACHED FIRST,
since enlarged, and now published
in forme of a Treatise.

By DANIEL ROGERS, Prea-
cher of Gods Word, and Bat-
chelor in Diuinity.



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signe of the Swan. 1619.





TO THE RIGHT
Worshipfull and Christian

Ladies, the Ladie *Slany*,
the Ladie *Tindall*, and
the Lady *Weld*,

Grace and Peace.

WHilest I bethought
me (right vertuous
and my good La-
dies), vnder whose name I
might offer this Treatise to
publike view; the inscripti-
on of Saint *Iohns* second E-
pistle to that elect Lady and
her children, came to my re-
membrance. Lesse honour
the Church of God cannot

2. Iohn 1.

THE EPISTLE

giue her then this, that shee was the occasion (at least) of enditing that parcell of holy Scripture. For which (as recommended in her person (one of the elect children of wisdom) to her Mother & Church, through all ages to the end of the world) the mother hath bin, is still, and shall euer iustly be beholding to her daughter, by whom shee fares so much the better. If this eminent pillar of the Church, so worthy an Apostle, betrusted one Ladie with the keeping of so pretious a treasure; what hindreth, but that a poore seruant of the Church (such a one as I am) may betrust you three (elect Ladies also, I doubt not) with

DEDICATORY.

with the safe conduct and custody of this poore mite (in comparifon of a treafure); efpecially being firft caft into your owne treafury (I meane, preacht in your owne Citie, neere to fome of your dwellings), and fithence that, in fome of your Audience? That fo hauing by your kind acceptance, found entertainement firft with you, it may both long abide with you to your own benefit; and yet fpeedily paffe vnder your Chriftian conueyance, with like welcome, and fome fmall hope of fruite among others. If you fhall wonder, that I haue vfed all your three Names in fo flight a matter, as not feeing how fo flender a mite

THE EPISTLE

will admit diuision among
you all (for the whole wher-
of, the lest of you might
seeme more then sufficient);
consider (I pray you), that
this errour will easily be sal-
ued, if you resolute no other-
wise to vndertake any one
part of this Treatise in se-
uerall, then as you may
bee all three ioyntly equall
sharers in the patronage
and profit of the whole.
Yet let mee not belie the
truth; though mine owne
cost be but (as I call it) a
mite, yet within it is pre-
sented vnto you a iewell of
great value. A iewell worthy
to bee laid vp in your best
Cabinet (euen that, wherein
a good man stores his best
treasure, and out of which
hee

DEDICATORY.

hee brings forth good things), a good heart. And good reason: the iewel it selfe is the heart of a King, (a man according to Gods owne heart, as in all other his seruice; so by name, in the cost of this, whereof I am to entreate). I confesse vnto you, that (to so costly a iewel as this is) this my enclosure, is neither for cost nor workmanship, any thing futable: but so it must be (be not offended at it), heauenly treasure must bee offered in earthen vessels, that the beautie and worth of the treasure may be kept vntained. Your hearts, not my lines, must enclose it (as I said), which if God vouchsafe you, it shall suffice mee

A 5 that

THE EPISTLE

that I haue pointed onely at the text it selfe (the little field, wherein the pearle is hid); which else (perhaps) you should not so easily haue espied. Loth would I be, to set such a price vpon the seruice of God (which is an easie yoke, and a light burthen; yea perfect freedom to them who delight in it), as whereby the tenderest nouice (into whose hands this may come) might be discouraged. Neither am I so forgetful of my owne rearedges, into which I am run with God, that I should (without feeling of other mens frailties in my selfe) lay heauie burthens vpon them. But my desire is to stir vp your godly minds
(accor-

DEDICATORY.

(according to the severall measures of grace, either given you already, or in time to be perfected in you) to serue the Lord with vpright and large hearts. Remember, God hath done much for you: for (besides the cost of many deep humiliations, wherewith he hath so exercised some of you, that you haue small cause to repent of it), he hath bestowed vpon you all, the cost of our Lord Iesus, that peerelesse pearle, and with him many other inferiour blessings: be ye also enlarged in your owne bowels: requite him (I say) in his kind, and (as *David* did here) serue him with cost; take vp this cup of Salvation, and praise him for

2. Cor. 6.

13.

Psal. 116.

13.

THE EPISTLE

for his mercies. Now if your
soules shall eccho my ex-
hortation, saying (as *Da-
uid* once did, being bidden
to seeke the face of God),
Lord I will seeke thy face : if
you thus professe to serue
the Lord, then let my words
onely serue to this end, to
entreate you to do so stil, &
to do it better. He that ad-
monisheth you to doe that,
which you do already, re-
proueth you not, but com-
mendeth and alloweth you.
Bee yee still (I beseech you
not onely Patronesses of
this Treatise, among stran-
gers, to whom your Names
shall come (vnknowing and
vnknowne); but also pat-
terns of the instruction
herein commended vnto
you,

DEDICATORY.

you, before such as live vnder you, and among you in your dwellings: so shall you assuredly honour God, and benefit your selues also by this latter, as well as countenance me and my labors in the former; although in both respects, Wisedome (which is the truth of God) shall be iustified by you her children. If I were to write to any of your Ladships in seuerall, I should vse some other or further discourse. But now, remembering that I onely present you with this small offering (which I presume you will embrace willingly), both as a testimonie of my best loue and seruice to you; as also in regard of that common interest,

Mar. 11. 19

THE EPITTLB

terest, which we had in a reuerent and deare friend of ours lately deceased) I leaue the fruitfull perusall hereof to your Ladiships; and your selues, with all yours, to the protection and grace of God. Resting.

*Your Ladiships deseru-
edly bounden in
Christ Iesus,*

DANIEL ROGERS.



TO THE CHRISTIAN Reader.

GOOD Reader, It was the voice of the Herald that cried in the wilderness, Prepare the way of the Lord, make his paths streight. Hee insisted (I doubt not) in part, in the preparing of the doctrinall way of the Messias (being to conflict with the craggie and knottie unbeleeffe of a rebellious people): But yet chiefly hee made plaine the practique way of faith and repentance. A way, which though it be the better part of the pathway to heaven, yet (as the high waies in the daies

Mat. 3 3.

To the Reader.

Iudg. 5. 6.

daies of Iaël) tieh much vn-
occupied. I wish therefore that
(as many able men alreadie
haue done both by preaching
and writing, so) many more
would bend their best forces to
the leuelling and smoothing of
this way. For mine on one part
I haue purposely shunned mat-
ter of contemplation or contro-
uersie in this discourse, not as
unlawfull (no in no wise); but
as lesse expedient (in my opi-
nion) either for my selfe, (ha-
uing the free choice of my owne
argument); or for the age wee
line in. Wherein, the bodie of
knowledge, by successiue en-
creases, is waxen so vast and
unweldie, through defect of su-
table power and life of godli-
nesse; that it threatens oppres-
sion and ruine to her selfe by
her

To the Reader.

Dan. 2. 33.

her owne burthen. Not unlike
to that image of Nebuchad-
nezzar, whose head-peece was
best, but downward worse and
worse, the middle part more
base, and worst of all under-
laid. I haue therefore chiefly
applied my poore cost, to the in-
feriour part of the soule, the
will and affections: as know-
ing it to be the best wisdom
to lay on most cost of fencing,
where the hedge is lowest. I con-
sidered, that in the practice of
Christianitie, the greatest diffi-
cultie is not now (after so many
mens worthie labours) in the
treading out of the way it selfe,
so much as in the spirit of the
traveller faintly walking in it.
Wherefore as my text (which
is stirring enough of it selfe)
hath given me occasion, I haue
laboured

To the Reader.

laboured to contraine the especiall heads of practicall religion, into exhortation; for the better quickening of thee in this way, that (mending thy pace) thou maist goe thorough stitch with the better endenour and conrage. As touching my larger handling of this Argument, how pleasing or disastfull it may prove, I cannot tell: but this I assure thee of, that thy profit was the chiefe marke which I haue aimed at. In so great varietie of mens tastes and necessities, some Readers may perhaps best like the others leanings. Reade leisurely, and little at once (so thou reade thoroughout), rather then confusedly, or without affection. If by Gods blessing upon this poore labour of mine, thou findest either thy mettall

To the Reader.

mettall to bee bettered, or thy
edge sharpned, I shall pleade
the more boldly both pardon
for my slips, and also the lieu of
thy prayers to God for my selfe,
and (the whilest) thinke my la-
bour well bestowed upon thee.
Which hee grant, to thee and
me, to whose grace I commend
thee; and so remaine thine
in my best desires of
thy welfare.

THE

Page
betw
p. 19. li
fere d
7. line. p
sure.) r
by thy
into a p
forgau
p. 146.
ioynin
8 in th
reade
literall

Pa
Sectio
ued a
lesse c
ces, a
other

Errata.

Page 3. lin. 19. for vnbesecming, reade vn-
becaming. p. 10. lin. 9. for hourelly, r. houerly.
p. 19. lin. 19. for the loue, r. their loue. p. 95. re-
ferre the word *Flattery*, in the margin, to the
7. line. p. 168. lin. 20. after the word (displea-
sure.) reade thus (Better thou driue them
by thy zeale into a frenzie, then they thee,
into a palsey). p. 238. lin. 12. for forgaue, reade
forgaue most. p. 254. l. 11. for make, r. made.
p. 246. lin. 2. for me, r. vs. p. 348. lin. 22. for en-
ioyning. r. enioying. p. 434. blot out the figure
8 in the margin. p. 456. lin. 14. in the margin,
reade [Knowledge hard to come by]. Other
literall scapes amend thy selfe.

*Pardon (good Reader) the want of
Sections (which should haue been obser-
ued at each marginall note) and the need-
lesse change of the character in some pla-
ces, and the neglect of changing it in some
other.*

29155

1
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C
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P
f
t
r
n
—

DAVIDS COST.

2. SAM. 24. 24.

*And Danid answered, Not
so: But I will buy it of thee
for a price: Neither will I
offer sacrifice to the Lord my
God of that, which cost me
nothing.*

IT befalleth both
Minister & peo-
ple (oft times)
when they come
prepared with their best af-
fections, to vtter & receiue
the word of truth: that they
misse their marke, and the
maine scope of the Holie
ghost, which being well
weighed and kept in mind,
B might

*The scope
of this dis-
course, to
perswade
vs to sub-
stantiall
dealing
with God
in his ser-
uice.*

might giue them aime in al
their proceeding to heare
and teach with better pro-
fit. Therefore to holde my
selfe and you to the chiefe
point in hand, giue care to
this short preamble, which
shall guide vs both to vn-
derstand what this Scrip-
ture driues at. I aime there-
fore at this scope, to let you
see out of *Dauids* example,
that seeing the seruice of
GOD (I speake to such as
know what it meanes, as for
others I shall say to them
elsewhere) is so honourable
and gainfull a thing as it is,
then which the *Angels* haue
no greater employment :
me thinks (by good reason)
it should bee done with
some futable substantialnes,
cost

cost and attendāce. Which meditation, as it caused me to chuse this text very apt for the purpose: so my desire is that all sorts of *Servants* may be edified: they who scotch for no cost to approue their loue & large heart to the Lord, that they may be encouraged to be at more cost with him without grudging: the rest who haue cause to complaine, that they slight and slubber ouer this worke of God, in respect of that they ought to doe, may discover their error, & draw vp their base and vnbeseeeming spirits to an higher pitch of labour and diligence in this kinde. Some of these patch and peece this solemne taske of

B 2 God,

*Causes of
the contra-
rie.*

God, for lack of better direction: some through an ill custome (then which nothing is here more dangerous) of slenderesse and ease: some through an vnsetled vnbeleeuing heart: others led away otherwise by the things of this life, either vnlawful or vnlawfully hādled, (wherein as their hearts chiefe delight is, so there they lay on most cost): and lastly some out of an euill cōscience wasted with some inward or outward sinne or finnes; whereby they are so hardnied, that being out of a well ordred course, they can or lust not to get into any better, but like fullen iades lie vnder their burthen whē they are fallen. What is
more

more to be lamented then this, that whereas in other matters men can go roundly to worke, lay on cost enough, nothing likes them that is slight and superficial, either in dwelling, apparel, diet or the like, but the best is best cheape (when they deale with sound iudgement): yet in this point of their obedience to God, they are not wise enough to see, or else loth to correct their cheape and noughtworth seruice: when yet all men may see, that neither in matter of faith nor dutie, they goe with so streight a foote as might be desired. Doubtlesse he that marketh the practice of some fewe mē (otherwise not the best),

*In all things
we deale
more cur-
rantly, then
in this.*

*Men know
what this
dutie is, but
want an
edge to it.*

how bountifull they will be at their death, in their bequests to pious vses, how large, yea magnificent; others how readie they will be (without sticking at it) to bestow frankly vpon the repairing or beautifying of the Temple of God, outward: againe, sundrie (of better note) who think they cannot bee at cost enough with the Minister, whom they loue for his grace and desert in the Gospell, nothing is too deare, (al which they doe with reference to God himselfe in one degree or other); yet the same persons care not, how little cost they be at, towards the furnishing of their soule with knowledge, or conscience

ingiuing God his due seruice: I say, hee may easilie conclude that they walke conuicted of the equitie of their dutie; & these sparkles of conscience about this matter, shall kindle a fire to consume them for their vnanswerable cost in the greatest. Neither need any make strange of that which I present here to them, as if they could not reach at so nice & narrow a point: for there are none so simple if they come into a market, and see wares offered them, but (for the most part) their wits are exercised to discerne betweene good & euill, slight and strong; corne of the first head or second; cloth, flesh or the like commodities,

*Slight and
strong easily
discerned.*

that so they may take or
leau, as they see cause. And
therefore (except they think
him, who made their eyes,
and gaue them vnderstan-
ding, to be more blind and
vnskillfull in discerning his
owne wares, then them-
selues in theirs; or more
simple then they, that they
may put any cosonage vpon
him, which they wil not en-
dure to bee offered them-
selues) surely they would
not mock him (as he in the
fable mocked his god with
the halfe of his fruit) in gi-
uing him but the shells,
husks & parings. *Whatsoever*
we would that God should doe
unto vs, we should (in measure)
returne it to him But where (I
beseech you) is the mā, who
cannot

cannot with a quicke eye
marke, when God deales a-
bundantly with him, and
when scantly and sparingly.
Oh, we can mutter present-
ly, if the wonted course of
Gods square dealing with
vs be a little turned awrie,
and could (if we durst) chal-
lenge him for it: wee looke
alway for full health and
strength to our bodies; and
not for daily bread onely,
but for many daies & yeeres
before hand; that our Cow
should neuer cast her calfe,
nor ought bee denied vs,
which might either make
our hearts merrie, or our
faces to shine. Thus wee
keepe false ballances, which
are abomination to γ Lord.
Wee will receiue by one
B 5 bushell,

*We deale
not as wee
would be
dealt with.*

Mat. 6.

Pro. 11.1.

busshell, heape and thrust, shaken together and running ouer: but wee will sell by another; and when wee come to appeare before the Lord with our offerings, if wee be not emptie handed, yet wee come with our cut measures, and houely fill vp the same with the worst of our encrease, small for size, drossie and base for kinde: But as for obseruing the eternall equitie of that law, *That wee offer the Lord the choice & first of our fruits; no halt, blinde, lame, or with blemish*: this (vnder the Gospel) is counted superfluous to our pinching spirits, which pull from God what we can, but offer him what we list. And I confesse it is

to

Dauids cost.

II

*Hearesay of
cost is vn-
welcome.*

to our nature a difficult and
vnwelcome thing, to heare
of cost at any hand: the most
fort euen in their materiall
costs of purse, be it to neuer
so good vse, as the maintai-
ning of *Gospell* and *Ministrie*
among theselues, *their owne*
poore, or them whom they are
bound to by any band, either
ciuill or religious, parting
with their siluer as the diuel
in the *Gospell* parted with
his host, euen with the grea-
test signes of vnwillingnes.
And therefore in these spi-
ritual costs (no doubt), farre
more hanging backe and
niggardly we are like to be-
wray our selues; for the cost
here called-for is the cost of
the *spirit*, whereof the ma-
teriall cost is but one brāch
of

*And diffi-
cult to the
fl. sh.*

Micah. 6.
6.7.

of the whole tree. VWhich, how much more difficult it is to performe then that, I leaue you to conceiue of by that in *Micah*; where there be brought in franke *Chapmen* capitulating with God about the paiment of this cost: *Thousands of Rams, and tenne thousand riuers of oyle*; yea the first fruites of their bodies they would giue for redemption of their soules: which indeede was great cost in shew, but with God of slight account in respect of that hee required. And doubtlesse *Dauid* shall sooner haue fellowes, in the materiall part of this cost of sacrifice, then in the spirituall part thereof (the affection I meane), wherewith he

he lifted it vpon the altar. Wel, as it is hard therefore, so yet being possible, nay seeing *Wisdom* is easie to come by, to him that seekes her (though out of a fooles reach, who hath a price in hand, but no heart), let vs ioyne issue with this Scripture, and bend our selues to the example in hand. And that to this end, that as sweet Pomanders or Odours being rubbed vpon, or laid among our linnen, affoord their sa- uour thereto: so wee by ap- plying this text to our selues, and our selues to it, may (through the blessing of God thereupon, as *Iacobs* sheepe conceiuing before the rods) find it that im- mortall feede, which may breed

*Yet Dauids
example
not inimi-
table.*

Prou. 8. 9.

Pro. 17. 16.

Simile.

*Therefore
apply we it
to our
selues, and
vs to it.
Rom. 12.2.*

breed some spirit in vs, to
serue our God with the
same cost that *Dauid* did;
praying to God in the en-
trance hereupon, that wee
may (as in all other things,
so) in this, *Approne that good
and acceptable will of God to
vs*; acknowledging in rea-
son, that seeing this is the
seruice neither of *Gentle-
man, Lord, or earthly King,*
whose breath is in his nostrils
(although euery of these
are to bee costly attended
vpon, according to their
degrees), but of the *Lord our
God* (as *Dauid* here saith),
who is the portion, and ex-
ceeding great reward of
them that serue him; there-
fore he must not be perfun-
ctoriouslie and brokenly
serued,

serued; but in the best manner (if any be better then other): euen as wee also pray (except we be hypocrites), *Be thou so serued (Lord) on earth by vs men, as by thy Angels in heauen.*

Matth. 6.

To come therefore to the point, this verse being a particle of the storie contained in the whole Chapter, requires some light from the premisses (so farre as need shall be) for the better clearing of the text. There are three generall heads of this Chapter; *Dauids* grievous sinne in numbring the people; Gods heauie indignation testified by the fearfull punishment that ensued; *Dauids* repentance, and (in token thereof) the *At-*
onement

The coherence and summe in generall of the whole Chapter.

1

2

3

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2

3

tonement hee made for the remoouing of both, from himself and his people. This text is a branch of the *atonement*, the last of the three. Wherein consider either the *expiation* it selfe (contained in the last verse of the Chapter), consisting of *Sacrifices propitiatory and eucharisticall*; or the antecedents thereof from the fifteenth verse to the foure & twentieth, being in number foure. First, the remote occasion hereof, *viz. Gods relenting and growing to conditions of peace*, vers. 16. Secondly, *Dauids repentance and submission vnder the hand of God*, ver. 17. Thirdly, Gods direction sent him by *Gad the Prophet*, touching

ing the manner of the ar-
sonement, vers. 18. Lastly,
Dauids applying himsele
to the performance of the
charge, in vers. 19, and so
forth. This text more spe-
cially concerning the last of
the foure, let the rest passe,
and let vs examine it; there-
in wee shall find these foure
subdinided parts; First, Da-
uids speedie going vp to
meet with Arauna (or Or-
nan) the Iebn Zite, vers. 20. &
21. Secondly, Dauids salu-
tation, and Arauna his obey-
fance (whereto the motion
it selfe, made by the one to
the other, concerning the
threshing-floore may bee
added, out of 1. Chron. 21.
22). Thirdly, Arauna his
answere, containing, first,
his

4

The imme-
diate cohe-
rence and
parts of the
text.

1

2

3

3

- his franke grant of the demand without price; and secondly, his royall offer of more then was required; and thirdly, his addition of prayer for acceptāce (which is the blessing of the gift) vers. 22. and 23. Fourthly, *Davids* replie, shewing how he tooke the offer, which is containd in this 24. verse, which is the text. And heerein wee haue three things; first, what *David* will not doe, *Not so, &c.*
- 1
2 Secondly, what he will do, *I will buy it for a price*; with his reason, *I will not offer sacrifice to the Lord my God of that, which cost me nothing.*
- 3 Thirdly, what he did; *So David bought all* (meaning the floore, and Oxen only, for

for hee paid more for the whole space of ground adioyned, vpon which *afterward Salomon* built the Temple, as appeares in the *Chronicles*) for *fiftie shekkels of siluer*. That which I meane chiefly to apply my selfe to, being the second of the third, *viz. the Reason* of that he purposeth to doe, let vs consider of it. More fully therefore this Scripture containes an holy strife betweene *Ornan*, a new *Prose- lite*, and *Dauid* an old seruant of God, whether of them should best expresse the loue to God by their cost. *Dauid* first hauing receiued charge from God to build an altar, and offer sacrifice on this *Aranna's* threshing

*More plaine
explication
of the text.*

shing floore (whereof wee must not descant, but rest in the will of God: though it wanted not signification, that the Lord would erect the spirituall temple of his rest and presence among the *Gentiles*, in the fulnesse of time), delayes not, but (as a full vessel that seekes vent) is restlesse til he meete with the owner: and at the first sight, I am come (saith *Dauid*) to tell thee, that God hath chosen a portion of thy ground, euen thy threshing floore, for the building of an altar to worship him vpon; let me therefore buy it for my money. If that be y matter (saith he), God hauing chosen my floore aboue all other places, I cannot

not but think it a iust occasion of testifying my loue and dutie towards him, (except I should exempt my selfe from hauing part in this fellowship). And therefore in this respect, as also that I may professe my thanks for remoouing this plague (which concernes my selfe as well as others), I freely dedicate it with the Oxen and furniture to offer with all vnto the Lord: *Dauid* (though it was not simply vnlawfull for him to take vp this offer of free gift for the Lords vse; neither doe we reade of any charge from God, that he should buy it, but onely worship there, and therefore it was left arbitrary) replies thus:
farre

2. Kings 5.

farre be it from me, to reiect
so royalla spirit and gift of
thine, O *Ornan*; but rather I
honour the grace that is in
thee, and may say, *I haue not
found such zeale euen in Is-
rael*: but yet (now) I must
not looke at what is lawfull
for me, but what in this case
is most expedient. I come
now to make vp the demon-
stration of my renewed re-
pentance for my (not sinne
but) *Relapse* into sinne after
so bitter prooffe of a former
offence; it is no season now
for me to pingle and palter
with my offended God, or
to goe as neere the wind as
I can in making an easie sa-
tisfaction: but rather I con-
sider, (now) occasion is gi-
uen mee of professing the
sound.

soundnes of my repentance,
by the largenesse of my hart
in making vp my peace.
Wherefore as my sinne
hath cost me somewhat al-
ready, which I might well
haue saued, I meane, much
sorrow: and as I haue laid
open those my innocent
sheepe to the *Destroyer*
(which were giuen me to a
farre other end, euen to feed
in *Iacob* and *Israel*, to leade
them in the simplicitie of heart,
and gouerne them by the dis-
cretion of my hands); so now
it shall cost me the setting
on (a few shekels of siluer) to
shew my *repentance* and ioy
for their deliuerance. I
doubt not but euen thou
Ornan seest cause to honour
God with thy best iewel; if
thou

Psal. 78. 72.

thou see cause to doe much
for God, shall not I much
more? who (beside the rea-
sons mentioned) haue this
one especial, that God hath
honoured me farre aboue al
others, either thy selfe, or
the best of my subiects?
VWherefore pardon mee
herein (if cost bee a more
seemely, and heartie testi-
monie of my repentance to
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seruice to God in his peo-
ple), I will not offer of ano-
ther mans goods, when I
may offer of my owne; I will
not offer by a stranger, when
I may offer by my selfe; I
will not translate that bles-
sing vpon another; which I
may reape by my cost to my
selfe; *Therefore with thanks*
for

for thy rich bountie, I answere;
No (I will not take it of gift),
but buy it of thee for a price;
neither will I serue the Lord
my God of that, which cost me
nothing.

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in the text, so each of them
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Relative
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Doct. I.

Reas. I.

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*Reas. 2.**Reas. 3.*

Vse I.
1. Of instru-
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them is peculiar to himself. Outward things by vertue of relation are communicated, as wealth, protection, welfare, and such like: but neither inward gifts of learning and prudence (and much lesse grace it selfe) is cōmunicable, except there be more then common relation.

*Vse 2.
Of exhorta-
tion.*

This should teach all such as are combined in any fellowship together, to labour that each may fare the better for other; and the weaker, more ignorant, and lesse reformed may haue cause to blesse *God*, for the spirituall supply of him that is stronger in both. Otherwise small shall our comfort bee to remember how
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*Mutuum
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better helpe from others to guide her in the way of happinesse, then he that lieth in her bosome, she were neuer like to come thither. *Dalilah* a lewd woman, yet said truly in one thing, *How canst thou loue me, if thy heart be not with me?* And so say I; what prooffe makest thou, that thou tendrest thy wife (otherwise then commonlie), if thy heart be not with her? If thou desire not, procure not, the health of her soule; and grieue not at her ignorance, worldlinesse, vanitie, prophanenesse, and vngodly behauiour. Who euer hated, nay, cherished not his owne flesh? and yet who cherisheth his wiues soule in this respect, that God hath

hath combined them in one league of amitie, yea made them one flesh; and therefore he abhorreth to thinke, that one part of the same flesh should be tormented in hell, though the other might bee glorified in heauen? Though meere vnion of bodies, or societie of other kinds infuse not religion; yet they are excellent meanes to occasion it, to instill it; where there is gracious wisdom to applie our selues to the opportunitie. For if wee pretend difficulty in winning and perswading them to affect godlinesse, who know vs well, and are wel knowne to vs; their natures, dispositions, infirmities, or good parts

parts discerned by long enter-
course of dealing, and
mutuall cohabitation: what
hardnesse would wee com-
plaine of, if we were to work
vpon strangers, whose faces
we know not, much lesse the
qualities, & therefore could
not apply our selues so fitly
to doe them good? Al-
though it must bee, God
must perswade when all is
done: but yet what know
wee (as the Apostle saith),
what good wee may be in-
struments of, if we haue loue
to ensue it? What mā is such
an enemy to himselfe? who
(except a dog or a swine)
would tread such pearles vn-
der feet? & not rather be be-
holding to him that should
thus sollicite him in Gods
cause?

cause? who is so far frō goodnesse, whom such offers of loue would not pierce and preuaile with? But this work euery man sends back to the Minister, as not concerning himselfe (and indeed he shall answere it to God, if his endeauiour haue not been greater then others, because his relation tieth him more straightly then any, hereunto): but if we vnder this colour, will ease our shoulders; we that commit *Cains* sinne, shall reape *Cains* reward; and be arraigned as murtherers of them, whose keepers we refused to be, the Lord laying that charge and trust vpon vs. To conclude then, let no man boast of the goodnesse

nesse and excellencie of another, to whom hee naturally or ciuilly belongeth; as if his grace should be imputed to him, and could commend him to God: no, let no man boast of any spiritual priuiledge, that he liueth vnder a sufficient Ministerie, a vigilant Pastor, among godly neighbours, vnder the gouernement of religious superiors; or vseth the familiaritie of the best and choifest, either in the Ministerie, or of private persons: like them that thought they could not perih, because they had the Temple, Law, Ordinances, Couenant, Glorie, and other externall immunities. None of all these shall be-
stead

stead vs in the euill day, but
(with blushing)shal behold
our destruction, when they
cannot helpe vs. And let e-
uery man take paines to
purchase the grace, which
he admireth in another, and
neuer cease till he be as well
interested in his faith, and
good conscience, as in his
affection, or fellowship: for
euery vessell must stand vp-
on his owne bottome. And
(seeing wee shall haue e-
nough to doe, to answer for
our selues) let vs on the
other side, beware that
through our default, wee
bring not the bloud of ano-
ther vpon our owne heads;
because we would not (when
we might) preuent the spil-
ling of it, lest it be said to vs,
Thy

*Vse 3.
Confuta-
tion.*

Thy life shall goe for his.

Lastly, this confuteth the error and practice of such as thinke, that whatsoener is lawfully giuen them, may be lawfully taken; or, what is and may bee lawfully receiued, is and may bee as safely bestowed: whereas it may fall out, that the same thing which I haue warrant to receiue, cannot be giuen without crueltie and iniustice: or, that which I safely may bestow, cannot bee receiued without theft in the sight of God. So also in the matter of letting and hiring: Such a case may fall out, as which may not excuse only or warrant, but also compell me to hire vpon vsury, yea with griping conditions:

ditions : and yet hee that shall so lend or let his money, shall be so farre from excuse, that he doth no better then oppresse. So in selling and buying; that necessitie may fall out, which may excuse me in giuing double the value of a commoditie, for the auoidance of a greater damage; which yet iustifieth not either the cunning cosonage, or open wrong of the seller. So in commanding and obeying: in some cases I am bound to subiect my selfe to the command of my superiour, be hee Parent, Master, or other like, for conscience sake; whereas yet that superiour in so commanding me to obey, doth no better then tyrannicall.

tyrannize. And whereas some of these pretend, that they doe no otherwise then they would be done to, and so breake not the rule of charitie: I answere, that in so saying they lie, or else speake without aduice, putting the persons of others vpon themselues, because they neuer looke to stand to the mercie of others. Besides, the words of our Sauiour must be wisely vnderstood, or else wee may wilfully erre, by making the rule crooked. For that saying, *That which ye would not, another should doe, &c,* is not to be so construed, as if euery particular mans corrupt will, were a ground of iust dealing with others: (for
by

by that reason, hee that bribeth a Lawyer, or Iudge, to peruert equitie, may maintaine his fact by this, *That if he were in the place himselfe, he would take a pound where he giues a shilling* : and the partie himselfe so bribed, would in the like case to serue his turne, giue as much as he receiueth of an other) : but the [*will*] heere spoken of, is a simple and well ordred will, respecting that which he ought to wil, and nill not what hee doth corruptly will. And indeed if men may will as they list, and doe what they corruptly will, we must ouerthrow all honestie and right : euen as, if men would follow the common light of their nature

Instance 1

ture well gouerned, which teacheth them what is good for them, what hurtful; there would be little cause of crying out of iniurie and hard measure. To speake a word or two of the instances aboue named. Many a cormorant, and extortioner, whē his conscience wounds him for his oppression, be-thinkes him how hee may ease himselfe: and to colour his lewdnes, bestowes here and there a shred vpon *pious* uses; and hauing so done, he smoothes himselfe thus: I cannot tell, they call mee thus & thus; but me thinks they are glad of it, which receiue it; I see no man refuseth it when it is offered: and therefore if it be lawfully

fully taken, I hope it is as well & lawfully giuen. Nay stay there : it may bee the partie gratified knowes not what trade thou art of, or if he suspect, yet hee cannot conuince thee to giue such stollen goods, and therefore is not guiltie of the receiuing them : that is best knowne to thy conscience, look thou to that. If it were possible to finde out a man, who did nothing else but giue almes, and oppresse (as these goe not commonly together) to that end; the curse of y^e oppressed should be stronger to sinke him into hell, then the prayers of the relieued to lift him vp one degree toward heauen.

Againe,

Instance 2.

Againe, the seller of his commodities, and racker of his rents, makes this Apologie for himselfe: Why doe ye complaine of hard measure offered? I can haue my price of an hundred, with thanks: I can let it so to others, &c. True, it may be so, but what then? Dost thou know thy old Tenent offers thee the full value? and darest thou pleade the lewd offer of another, to excuse a knowne sinne in thy selfe? And yet it may bee, thou knowest that other Chapman offers it to serue thy turne, (though hee would not giue it); or to defeate his neighbour (whom he spiteth); or at least thou knowest him to be a shifter, who

who makes no conscience
what hee offers, because hee
meanes to runne away with
thy rent; or if he pay it, must
get it by such dealing, as
thy honest tenent dares not
(for conscience) offer thee.
Nay further, its not enough
for thee, that thy Tenent is
willing to pay thee so much:
for thou maist not lawfully
take, that which hee giues;
except thou knowest thou
demandest no more, then
the thing is worth (his la-
bour and charges being de-
duced). Because, the case
may so stand, that necessitie
may constraine him, to be
mixtly willing, that is, to
consent, rather then bee to
seeke, as the marriners were
to cast their goods into the

Jonah 1.

D

sea,

sea, for the sauing of their liues : but thou shalt pay sweetly for the taking advantage of his need, to enrich thy selfe; and thy Logique from the argument of relatives shall not helpe thee.

Instance 3.

Thirdly, let the biting Vsurer learne hence to leaue off his trade, or else seeke better arguments to defend it by, then this, *That it is lawfull to borrow upon vsurie, and that cannot be without letting; therefore by the law of relatives both are equally lawfull.* I answere, there commeth oft times accidētally a good effect of an ill cause: but the euill cause is not iustified by the good consequence. In some respect the harlot may defend

defend her selfe as well, by pleading that she preserues many a Matrone from deflouring. But thou wilt say, My Client doth not onely supplie his want by me, but may lawfully craue supplie of me. True, in some cases of streight and extremitie (not otherwise) he may: but that argues rather that he is to bee pitied, then thou to be excused. Hee doth well to auoide the Lions mouth, by falling into the hungrie dogges: for it were better to bee bitten, yea torne, then wholly deuoured: but this alloweth not the Vsurer to bite, but excuseth the borrower from blame. Nay, the greater the necessitie of the borrower

is, the more inexcusable is the Vsurer in lending: because if vsurie be in any respect tolerable (which I denie), yet it is betweene the lender and the able or rich borrower, (who neuer falles vpon the rock of necessitie, saue wilfully; but neuer did either God or man allow it as lawful, to the poore man, being in extremitie. Yea but (saith the Vsurer), If hee that borrowes, cannot properly be said to sin; how can I sinne, whom he communicates with? I answer, the Vsurer sinneth, yet y^e oppressed borrower partakes not with his sin. *Paul* knew that the Sadduces and Pharisies in falling together by the cares, must needs sin against
the

the rule of charitie; and yet he occasioned that debate, of purpose to purchase his owne libertie. And yet herein hee sinned not by partaking in their sinne, because he knew them to bee habitually malicious, and incorrigible: and therefore looking at his owne safetie (which hee might lawfully ensue), he vsed their vna-voidable badnes, to attaine his iust desire. So in this case, the borrower seeing the Vsurer to be wedged into a lewd practice of vsurie, from which hee cannot remoue him: and yet, through vrgent distresse, and to shun some greater mischief (though it bee a great mischiefe to be a client to such

an Aduocate) he must needs borrow of him, or else goe to prison, forfeit ten times more then the vse comes to, hazard his credit, &c, hee makes vse of the vitious habite of the Vsurer, and supplies his present need. And in so doing, hee ioynes not with him in his sinne (but abhors it), though he ioine with him in the contract: (yea, though he professe no outward mislike, because in so doing he should destroy the end in the meanes, and frustrate himselfe). The conclusion is, Let all such catterpillers learne to turne the edge of this their weapon (whereby they defend their bad dealings), against themselves, to offend and wound

wound them withall; because they see that, which they made the fairest color to grace them by, prooues the foulest and most deformed blemish to their profession. If they replie, How then shall the distresses of the poore be relieued, if we leaue our trade? I answered: Nay rather, how should so many be impouerished and brought into distresse, if their trade were not? was there not a God to bee patrone to the distressed, when vsurers were banisht? What is more intolerable, then for one who is borne to the publike calamitie of mankind, to boast himselfe to be a sanctuarie to the miserable? or to heare him

Instance 4.

take care, how the world should misse him, who is the worlds execration? To conclude, let al whom God hath honoured with superi-
oritie ouer others, honour him againe by imposing no burdens vpo their inferiors, whereby the honor of their Master in heauen should be empai-
red. For howsoeuer the vnderling must be sub-
iect passiuely, euen to vnlaw-
full charges of lawfull au-
thority, for conscience sake;
yet if the conscience of the
commander (being not wel
informed out of the Word,
and grounded vpon the
rules of *piety & charitie*) shal
presume to vrge inferiours
with vnlawfull obedience;
taking vpon them to en-
ioyne

ioyne more then God, or to forbid any thing which God hath commanded: the necessarie and willing submission of the other shal not lessen the sinne of the superiour. And this I say, because I see, how boldly many Masters and Parents vsurpe vnlimited power ouer their seruants or children, in matters of God; yea, often against the edge, and contrary to their knowledge, & the lawfull desires, and submisse entreaties of the well-disposed inferiors. For instance sake, in the vrging bad mariages, or crossing good; in y directing, or rather peruerting their studies, and mis-applying their trade of life; in their educa-

D 5 tion

tion, at home, in their trauels, in their practice and profession of religiō; in their frequenting of religious meanes, and choise of their companies: wherein many impotently abuse the place, to the meere satisfying of their owne ill humors, and the remediles detriment of their inferiours. Let them enquire rather (to preuent offence) into the nature of those cōmandemēts which they impose; whether, and how farre iust or iniurious, ere they vrge them: for it is an ill argument, My subiect, seruant or child pleaseth God, in his subiection to my authoritie; or submitting himself to censure and punishmēt patiently, where
he

he cannot obey: therefore I doe well in commanding. No, the superiour (being the wiser) ought to bee as ielous (at leſt, if not more) of the conſcience of the inferior, as the inferior of the offence of the ſuperior; and therefore rather ought to abate ſomewhat of his right, that God may haue his due glorie, then claime it to the vttermoſt, to the others grieuance. And ſo much for this firſt point.

The ſecond doctrine ariſing from this text, is drawn from the conference of it with that place in the 1. Chr. 21; where theſe words [*But I will giue thee a price for it*] are thus enlarged [*I will not take of thine for the Lord*]

Doct. 2.

The coſt we offer God muſt be our owne.

Lord]: noting, that *David* did not think the floore and oxen of *Arauna* to bee in state of sacrifice, till they were his owne by a price, and purchased with his money. Whence, learne we this, No sacrifice pleaseth God, which consisteth not of that which is our owne, and whereto wee haue not lawfull right and title before God. Sacrifices legall (properly so called) are ceased: but morall sacrifices are for euer. Euery seruice of God is a sacrifice in some sense: but I will name such as are most agreeable to our purpose. God is serued, in seruing his prouidence, in prouiding for the health and welfare of our bodies, persons,

persons, estates, families, and (in time to come) posterities; that we may not depend vpon others, nor leaue them as burdens to the Church. God is serued, by maintaining his worship, the place where, and the persons by whom; mediately in the studies of *Arts* and *Tongues*, immediately in the Ministerie: and there are other also, as the relieuing of the poore (not vagrant) and impotent; whom by fixed dwelling, or other due bond we are tied to regard: the ransome of captiues, the maintenance of handicrafts and trades, which else should be extinct, to the dammage of the Commonwealth: the raising of men
fallen

fallen into decay and po-
uertie by the hand of God;
the defence of good causes,
and pursuit of the contrary.
In a word, by all workes of
pietie and charity which re-
quire charge. Now it is
cleare, that God alloweth
the prouiding of houses, in-
heritāces, Hospitals, Chur-
ches, Schooles, Societies,
Stoekes and maintenances
for all these; yea, and highly
rewardeth their godly foun-
ders for their voluntarie
bounty (which is more then
necessarie compassion and
mercie). But among many
caueats, this must bee one,
that the goods thus bestow-
ed, must bee (as *Iacob* spea-
keth) the blessings, where-
with God hath in goodnes
blessed

bleſſed theſe Benefactors;
they muſt haue good cardes
to ſhev for their propriety
in them: they muſt not get
themſelues names, and me-
morials vvith other mens
vvealth; nor ſerue God vvith
that vvwhich is none of their
ovvne coſt: this is rather to
burden them vvhom they
beſtovv vpon, then to bleſſe
them. Novv leſt any ſhould
miſtake me, I meane not (by
proprietie) that vvwhich the
Lavv of the land, or poſſeſ-
ſion aſſureth to a man,
vvwhich no man by juſt plea
or ſuite may recouer of vs:
but that, vvherein a man
hath right, before God;
gotten onely by lavvful and
direct ſerving of his provi-
dence, by lavvfull inheri-
tance

Reas. 1.

tance, and donation; or our owne prudence and industrie in a lawfull trade and calling. Otherwise, *de facto* I know that is a mans own, which hee holdeth by the Law of the land; and which who so bereaueth him of, is guiltie of theft: but *de iure*, that onely is ours, which is obtained by lawfull meanes. A dutie of Gods seruice requireth a double condition: that it be good in substance, materially good: and good in manner, that is, wel done. For fault of the latter (I meane, a right manner, a good heart, furnished with faith, seasoned with loue) no worke is good to the doer, in any of the commandments: but when it faileth
in

in the matter also, whereof it consisteth, how can it but be doubly wicked? sith in this case, there is no one sound part therein from top to toe; it is bad both in matter and forme, substance, or circumstance, bodie and soule. An action materially good, may be done badly or religiously, as the doer is: but that which is euil in nature, cannot be mended by Art. Who can make that straight, which is crooked? That which is simplie bad to doe, cannot be but badly done, who-soeuer be the doer. Againe, such a sacrificer doth (as much as in him lieth) cloke his lewdnesse vnder Gods shelture, and draw him into the

Reas. 2.

the copartnership, or concealment, nay conniueance and consent to his boldnes and sacriledge. For were it not that he thought, that God would forgiue or dispense with the maine, in respect of the fee hee bribes him withal, he would neuer be so foolish, as to loose his cost and credit too. If hee thought God would not respect any mans person, hee would neuer streine himselfe to compound; but beare of the matter with head and shoulders. But questionlesse he conceiues of God, as he doth of those whom hee deales withall; that so hee may share with him in the bootie, hee will promise concealment, if
not

not become his abettor. And yet hee should know, that God will not take the sinner by the hand, nor iustifie the vngodly: shall hee that threatneth, *Though hand ioyne in hand, the wicked shall not escape*, himselfe partake with the wicked, & become their Aduocate? Shal he that so deeply curseth the taking of bribes to peruert equity, himselfe be corrupted? It is folly to suppose, or dreame of it. Againe, if the Lord haue in his word, declared his will in this case, what madnesse were it to presume of the contrary? The Scriptures are full of proofes against this practice. In the old Law, the *price of an whore might*

Reas. 3.

Deu. 23 18

might not bee offered to the Lord. The offering of a stranger might not be presented.

Why? Their corruption was in them: The Lord abhorred such pollution of his ordinances, and to be enriched by them; all they brought was tainted. If the Lord did iustly banish the *Bastard* from coming into his Temple (who rather was the partie hurt then guiltie); yea, if they that had but deformities in their bodies, lameness, leproy, blindness, might not presse into Gods presence: how much lesse the man that was inwardly polluted with cruelty, rapine, and excesse? If the Prophets crie out so often against them, that came

Leu 21.18.

to

to offer vnto the Lord in his Temple, because their hands were full of bloud, wrong, and couetousnesse; professing, that the heart of God loathed their offrings, and all other their worship, because their persons stood guiltie of such crimes: then how shall we, vnder the *Gospel*, scape, when God shall behold our sacrifices themselves, died skarlet red in the blood of those whom wee haue sucked; and tell vs, that wee make his Temple the house of receit for all our stollen goods, which wee haue gathered? If our Sauiour bid him, that bringeth his offering to the altar, to let it alone there, *if his brother haue ought against him,*
till

Reas. 4.

*Ecce dapes
tuas! Sen.*

till he haue reconciled himself; what shall he doe, that offereth to God a gift, for the which the Commonwealth hath a controuersie against him? Again, if this course were tolerable, why set wee not open a wide doore of licentiousnes to al such persons, to doe what mischief they will all their life time; proclaiming impunity vnto them, & giuing them their *Quietus esto* from feare of danger, if they will but vomit vp their lothsome morsels (whē they can no longer containe them) into her lap, whom they haue so long praied vpon? So much then for the doctrine. Now let vs make some vse.

And first this serueth for
ter-

terror, and also instruction. Terror first to those, that apply to the vses before named those their goods, or any part of them, which they haue gotten by corrupt and vngodly practises; whether fraudulently, or violently, secretly or openly. As by periurie, briberie, griping, forgerie, flatterie, sycophancie, or calumnia-tion of the innocēt to their superiours (that they might bee rewarded with the forfeiture of their goods), sub-ornation of false witnesse, oppression by excessive prices, cosonage by bad wares; defrauding of the owners, and defeating them of their due, by pretended breaking and decay in estate, (a sin of
habite

habite and custome now adaies), preying vpon Orphans committed to their trust and tuition; wearying the poore and shiftlesse, by suites of law, whereby he is driuen to compound with his aduersarie for his owne; nay often vtterly to lose his estate: Church-pillage, and turning of holy things (by their first separation) to profane vse, though the *Childre fast, yea sterue, except they gather the crums that fall from the dogs table*: and in short, falsifying the trust committed vnto them in the execution of Willes, and legacies bequeathed to good vses, to enrich their owne coffers: professours of the cursed trades of *Gaming, Whoredome,*

dome, *Stage-playing* or the like; whereof the world is now full, euery man seeking (in this shifting age) by hooke or crook, to aduance his estate. Better were it to be the dogge or swine, then posteritie of such predeceffors: better were their wiues bee left desolate, and their children poore Orphans, then inriched with the houses, lands, and moueables of such cruel benefactors; who feed them no better, then Lions and Beares feed their whelps, with spoyle and rapine. As the plague lurketh a long time in the vncleane houses and apparell of the owners, & suddenly breakes out, to their destruction; so doth the wrath of G O D
E (which

(which as a secret fire lay long hid) come foorth, and seaze vpon these vnhappie successors. They haue no such estate in the patrimonie bequeathed them, as in *Gods curse*, entailed vnto them: the dint whereof, scarce repentance it self can cut off, or escape, as wee see by experience. Their grapes are the grapes of Sodome: faire in shew, but the breath of the Lord blowing vpon them; their buildings, as the walles of Iericho, set vp in the bloud of their children, who shall pay their shot. Well may they continue an age or so, but the next generation shall see their ruine, and their melting away like fat before the Sunne; and say,

*say, Neuer came better end of
wealth so ill gotten. And as
for their vnhalloved offe-
rings to religious vses, they
are no better then the pra-
ctices of such Cheaters, as
hauing found a cracke or
flaw in other mens lands or
Benefices, entitle the King
as true owner or Patrone;
that vnder that pretence,
themselues may intrude in-
to the possession: No, no,
this paper-wall, Lord, Lord,
haue wee not done many good
almes-deedes, and clothed, fed,
maintained thy poore seruants,
shall be too slight to beare
off the force of this batterie,
Depart from me, I know you
not, yee workers of iniquitie.
Then shal woe be vpon such,
as call euill good, and doe euill*

that good may come thereof: a little, narrow, small good of unspeakable, & extensive euill. And in the meane season, doe wee not see how God curseth them vpon earth, in themselues, and theirs, before and after their death? For somtimes they roste not that they haue got in hunting, but are iustly bereaued of it by the hand of God, by spoylers; one theefe robbing another, *Manasseh deuouring Ephraim, and Ephraim Manasseh, and both destroying Iuda:* the greater fish deuouring the smaller. Otherwhiles God plagueth them with a seered and reprobate minde and conscience: or giueth them ouer to be abhorred of al sorts, while they liue

liue with infamie, and after death with a cursed memorie. Some he loads at their death with hellish terror and accusation; so that gladly they would (in their despaire) bee rid of all their wealth, so they might be rid of their woe and feare. Besides, sometime hee taketh away all conscience from their Executors, that they haue no regard of performance of such legacies; but they alienate them to what other vses they list, (a notable tokē of Gods wrath vpon them, that he scorneth to admit of their polluted offerings into his treasurie): and sometime hee plagues them in their children, so that ere they dyc, they see

that presage of future prodigalitie in them, that foretels them what the end of all will be. Therefore let such persons (to come to some instruction) bee afraid any longer to dallie with God; thinking to couer ouer a long practice of crueltie, with a short garment of mercie. Their sin must end there, where it began : let them make restitution of their ill gotten goods , to the same whom they haue wronged : or else to those who haue right to their predecessors spoyles : or (rather then faile) let the poore fare the better for it, who (in defect of the lawfull owners) are the true heires of such legacies. But then the difference

rence must be marked: It is one thing to giue to the poore, another thing to pay them their due: a worke of charitie is one thing, a dutie of necessitie, is another: hee that freely bestoweth, lookes for thanks; he that paieth his debt, cā look for nothing but an acquittāce. The poore (in the case of restitution) are Gods assignes, allowed to receiue this debt; and to make the restorer a sufficient discharge, which none else can make. Therefore such commutation of penance, as to make a largesse of a forfeiture, a gift of a debt, were a great absurditie: nay it is as necessarie for him, who hath notoriously offended the
E 4 Church

Luk. 19. 8.
Stood forth.

Luk. 16. 9.

Church in this kinde, to
 professe the manner of his
 bequeathing such legacies,
 as to bequeath them in ge-
 nerall: And when hee shall
 thus haue emptied his soule
 of that which oppressed it,
 let him like (*Zachee*) adde an
 ouerplus of free gift; to the
 vse of the needie, of his own
 proper substance; remem-
 bring that of our Sauour,
Make you friends of vnrighteous Mammon (not vnrighteously gotten, but vnrighteously abused), *that when ye shall want, they may receiue you into everlasting habitations.*
 But there is no place for this, till the execrable thing be cast out; for Iustice and Mercie must kisse each other, or else the offering is abomi-

abominable : yea and shall be to the cost of the sacrificer, though in a farre worse sense then they are aware of; who vpon their cursed monuments of Charitie set this front, *Sumptibus, &c*, at the cost and charge of such or such a benefactor.

To shut vp this point, let vs by this rule discouer, and learne to abhorre the execrable practice of y^e Church of Rome, with all her Proctors and adherents: who although in their writings, they put on the sowre and crabbed visage of Pharisies; condemning [*in abstracto*] the sinnes aboue named, *Vsurie, Simony, Sodomy, Adulterie, Oppression, &c*, to the pit of hell; crying out, *Mor-*

Vse 2.
Confutatio.

tall finnes ! yet in all these they shew but a copie of their countenance, (wee must pardō them, for) when they haue spoken they haue done: for look into their practice, what is it but a meere nundination of these and the like finnes of the cursed Laitie, as they terme them? It is no matter of question now: they are sufficiently vncafed to the view of the world; which is astonished to see that men professing *Christianitie*, should so sacrilegiouſlie conuert the most sacred *ordinances* of God, and holy censures of the *Church* into a meere brocage. For what are their Confessions, Contritions and Penances for these sins, but

but ridiculous Pageants? The people heare them or reade thē bitterly inueighing against these sinnes; but so, as they are no whit the lesse resolute to keepe their trades whatsoeuer they cost them: for they smell the humour of these Hypocrites, and tell them, *In nobis (ô boni) uiuitis, mouemini, & estis.* It is too true, that their Chequer cānot thriue without this traffick. Why then doe they so professe against them? Good reason; because the greater the sinne shall be, the greater must the price of redemption be: both (while they liue) in their *satisfactions* to their Church (whom yet they neuer offended in so doing);
and

and at their death, in the rā-
soming of their soules with
more expeditiō out of Pur-
gatorie. For when these Ea-
gles smel a fed carcasfe, they
resort a pace; denouncing
that their Holy Lord-Trea-
surer will not vpon a small
consideratiō, take the pains
to vnlock the *Church-Banke*,
nor applie the superfluties
of their holy Saints. There-
fore eye for eye, tooth for
tooth, treasure for treasure.
To him that hath shall be
giuen. And thus the grosser
his sin, the greater his fine;
and the more voluntarie
and liberall, the more expi-
atorie & meritorious: Spare
no cost in this case; giue
whole Mannors, inheritan-
ces, to the building and
main-

maintenance of such an holy House, and such a Couent, or fraternitie : by whose instant Diriges and prayers, the poore soule of their Benefactor may be translated to a fooles Paradise, out of a fooles Purgatorie. Now, when we in our writings accuse them of this their impietie, they exclaime and say, O horrible slanders ! Is not the doctrine of our Church a sufficient sponge to blot out this calumnie ? No, yee hypocrites : till yee leaue your practice of spunging, and wringing sponges, into the spirituall treasure; till yee leaue this doctrine of *Corban*, your spūge of writing against vsury will not blot out the characters
of

of your sacriledge, written
vpō your foreheads in great
letters. Till then wee will
descant vpon the consent of
your doctrine and practice,
by comparing it to those
edged pictures, whose stāpe
on the one side representeth
the glorious faces & beau-
ties of your Italian *Lucre-
tia's*: on the other, the vgly
(but well applied) shapes of
Parrats, Monkeys, & Cock-
atrices. Till then wee will
say, ye resemble fitly *Samp-
sons foxes*, which in the fore-
part were harmlesse, but
in their tailes carried fire-
brands: or those *Persian*
souldiers, euen shooting
deadly, when they seemed
to turne their backs & flee.
And had not the policie of
Chri.

Christian States (yet Popish), by wofull experience been taught maturely to preuent them, they had long agoe swallowed vp all by their encroachings.

A few words I will adde touching this point, by way of answer to a question: for some seeing the danger of this sinne on the behalfe of the committer, will aske, What then shall hee doe, that is executor to such a man, as hath gotten his goods by such meanes? shal he be his instrument to execute such bequests to sacred and pious vses? I answere, he may, if hee bee priuie to these things: that the Testator being penitent for his sinne, hath desired to make
true

*A question
answered.*

true restitution to the party or parties so wronged: or if failing thereof, and not able to come by the proper owners, doth willingly conuert the said summes to other good vses proportionable, for the disburdning of his conscience. And not onely so in generall, but with a profession (directly or indirectly) of a penitentiall act; and not in the nature of a benefit, and free-gift, or endowment (much more if (with *Zachee*) he adde a portion of his owne, as an oblation of thanksgiuing, ioyned with his sinne offering, which yet I impose not as necessary): in these cases, I say hee may safely venture vpon the *executorship*. But, if the

the Testator do professe no desire to restore, and yet offereth to cōuert such goods to *Ecclesiasticall*, or other good vses; the executor is bound (for his owne peace sake) to deale with the said Testator as effectually as he can, by himselfe or others, to make restitution first. If hee preuaile not, hee is (in conscience) bound to renounce any such executorship, lest hee communicate with him in his sacriledge, and be an instrument of alienating goods, liable to restitution. Yea, though hee be so left by the Testator deceased, against his expresse will; yet hee is to reiect the execution of any such Legacies, if possibly he may be free

free from it. If againe it be asked, what the *Executor* is to doe, if the *Testator* faile onely in this, that he makes no profession of a *Penitentiall* acte, hauing yet done his best, to restore; and haue simply left such goods to be religiously disbursed by way of free gift? I answere; if the *scandale* were priuate, the *Testator* onely, or but some few others being priue to the vnlawfull getting of them, the *Testator* may rest in the making of his peace with *God*; assuring those few parties of his repentance, adding his desire to bestow them in the nature of a satisfaction: and hauing so done, as for the further profession of it to others

others, hee is no way obliged thereto. And so much also for this second point.

Now let vs gather both these into one, [*Not so, but I will buy it of thee at a price*] and obserue, how loth *Dauid* is to be burdensome to *Arauna*. We see, although there wanted not bounty in *Araunah* (and bountifull men feele no burden), yet *Dauid* is loth to take the vttermost of a free spirit, but spares him, and tels him (*he will buy it*): whether *Arauna* felt a burden or no, *Dauid* would not impose it. And this is not the first time hee did thus: long ere this, when his owne *Absolon* inuited him, he refused; and loth he was to send his sonnes, but him-

Doct. 3.

Christians must not be burdensom.

2. Sa. 13. 25.

1. Cor. 13.

4.

2. Cor. 11. 9

2. Cor. 12.

14.

Phil. v. 19.

himselfe would not goe, lest (saith he) we should bee burdensome. *Paul* had speciall respect hereto; *Owe nothing to any man but this, that ye loue one another*, saith hee: and when hee might haue exacted his due maintenance, yet he chose to work with his owne hands: why? to spare the people, lest hee should haue been burdensome. Yea, when hee tells *Philemon* of a certaine due comming towards him, *That he ought him euen himselfe*; yet is faine to qualifie it (*I say not that thou owest*), and all to shun the appearance of being burdensome so much, as in a word of *upbrayding*. Nay, hee is content to take it from him as
a great

a great fauour, and to become bound to him for his owne due; *I Paul will repay it* (saith he), *let me haue ioy of thee in the Lord; refresh my bowels, &c.* It is idlenesse (first) which makes men burdensome to others, yea to a mans selfe. The heauiest creatures (the earth and the water) are light in their owne *Element*: the silly worme in the one, the fish in the other feelee no burden. The idle man is a ioint out of socket, and therefore painefull; hee is out of his place, out of his element; that makes him depend vpon others, and odious. It is one maine end, why *Paul* vrgeth diligēce in the *vocation*, to the end that here-

x. It is the
f. uite of
idlenesse.

2. Of ill
custome.

hereby, *each man may eat his owne bread*, not bee troublesome: nay, aime at this, to be *helpful* (as indeede it is more blessed to giue then receiue); the which if euerie man sought after, the number of burdensome folke would be few. There is another reason of it besides, that is, an ill *Custome*: some cannot abstaine from it, because it is growne to an habit. Perhaps they discern not themselues to bee burdens, supposing that they are gratified in all that comes: but this wonting mens selues to refuse nothing y^e is offered, causeth them not to marke their owne encroaching; they become burdens ere they bee aware.

aware. Although they bee well prouided for, and need not others helpe; yet *Cuſtome* hath made them baſe, euen to be beholding to the pooreſt; and burdens to all. And yet mee thinkes there is another cauſe worſe then theſe; that which is one mans bane, is anothers delight: there is a kind of people that haue a felicitie this way; their whole being is as the *Iuy* on the Oke, euen *adiectiue*, neuer ſtanding of themſelues. *Bad* is the beſt of them, and ſcandalous (for while men looke but at one thing, which is aduantage, they ouerlooſe that which is of good report): but the moſt eminent in this kind, I take to be the *Paraſite*; who
is

1 is neuer well, but out of
himselſe. *Pride* is naught(I
confeſſe, and ſhall touch it
in the next point), which
ſcornes to be beholding to
any. But what call yee that
humour, that cares not
whom it is beholding to;
and will ſlauiſhly acknow-
ledge euery man for his be-
nefactor, and himſelſe the
worlds fauorite, if that a-
lone will goe for paiment?
No matter, how, where,
what, how much, wherefore
he haue it, ſo he haue it; his
practice is to depend. It is
an vncomely trade for a
Chriſtian. There is a golden
meane, if he could hit it: a
meane betweene *Abrahams*
ſpeech to the King of So-
dome, *I will not take of thee ſo*
much

much as a shoe-latchet; and that of the Horse-leeches daughter, *Gine, gine*. Pride is a monster: but not the only; there is another as bad, and that is flatterie (though she may be a maske to pride also) which is a living *Sepulcher*, euer open to swallow, euer the more greedy by deuouring. These, though they are numbred among other necessary euils, that are inseparable from some mens houses and companies (for how should they that haue the Itch, want a clawbacke?); yet oftentimes when they haue sucked their Patrons dry, and find them no longer fit to serue their turnes, fall off (as the full Leech) & turne them ouer the pearch. They appeare

Gen. 14. 23

Pro. 30. 15

Ibid.

F

farre

*Hunc neque
dira uene-
na, &c.*

Prou. 6. 5.

farre other in the *close*, then they were in the Prologue; then too late it appeares to their Masters, how wel they might haue spared them, and yet their coate sitten neuer y worse on their back. Well said the Poet of the prater, that may bee better applied to the flatterer. A man shall need neither poison, plague, sword or famine to bring him to his end, as long as this Viper cleaues to him. I say to them, who are not past counsell and remedie, as Salomon to the Sluggard; *Deliver thy selfe as a Roe from the hand of the hunter, and as a bird from the snare of the fowler.* To retorne to the matter in a few words: first, this reprooues all sorts of impudent

*use to the
Receiuers.*

puđēt burdeners of others;
especially any such as haue
any good part in them (for
this one dead flie will cause
the sweetest oyntmēt stink)
who by their importunitie
haue brought this vnchri-
stian brand vpon their owne
name; and hereby preiudi-
ced the reliefe of many o-
thers more modest, & better
deseruing then themselues;
who (but for the aspersion
which these haue cast vpon
the *Gospel*) were like to fare
the better. Let them behold
how many foule offences
lurke vnder this vizor of
their beggerly humilitie.
Their practice saours first
of selfe-loue, who look that
all men should cull them
out as (*ornaments*, rather
then) *objects* of their liberali-

Mat. 26.9.

tie;all is thought lost with them (they haue indignation at it with *Indas*) which falles besides them, bee it profit or preferment. It argueth an vnequall carriage vnder the afflicting hand of God, which should humble them : whereas they take occasion by it (as the Souldier by his maimed lims), to make a trade of dependance vpon others;yea euen such as cast it in their teeth with disgrace. It argues a repining against God and men, for the conceiued neglect they shew towards them: enuie at the abundance of others; little faith, hope, or patience, much distrust in Gods providence. Finally it bewraies little conscience, much shif-
ting,

ting, and idlenesse: sometimes a neglect of them that are vnder their charge (the marke of an *Infidel*); sinke they or swim, all is one, so their owne skin be safe: alwaies a delicacie and curiositie of mind (for *nihil curiosius otiosis*), and a plague of want withal sent from God: lightly it comes, and so it goes: and although euer feeding in fat pastures (like those Kine of *Ioseph*), yet as euill-fauoured as before; and so much for them. Secondly, let those that are enriched by God with abilitie to bestow, well obserue the quality of them whom they relieue: let not their charitie be so indiscreet as not to put a difference: let them

Gen. 41. 21.

Use to their
Benefactors.

balke these burdensome clients, who though they will (*Frier-like*) crouch to any for a fee, yet when their turne is serued, scorne as much as any to be obliged. Let them more bountiffully respect those, who had rather digest their owne penurie in secret, then bewray it for neuer so great aduantage : let them purposely hearken after the bashfull, and such as make conscience of being troublesome, euen for modesty and Religions sake : and in any wise let not the scandale of the bold and burdensome, cast any preiudice or fraud vpon the innocent and thankfull receiuer.

Weil, *Dauid* will not be
bur-

den some at all; but especially in Gods matters, where of *Sacrifice* was one chiefe: much loather is he in this case to draw *Arauna* into cost for Gods seruice. The fruit hee was content hee should reape (and so he did) of the sacrifice, but the cost he takes to himselfe. He deuides it not to ease himself; hee shifts it not off quite (much lesse) yet might haue done either; but wholly takes it to himselfe. He had reason: his owne shoulders (of the two) were fitter for this weight; *Arauna* a new *Profelyte* was fitter to receiue some encouragement, then beare a burden; and *Dauid* saw it was a better handsell to greet him with

*Especially
not burden-
some.*

*For Gods
cause.*

at his first entrance (not to say any thing of this, that it was more seemely for *Dauid*, to be the instrument of conueighing blessing to *Araunah* the inferiour, then contrariwise) then the other was. It brings that ingenuous answere to mind, which

Paul made to *Agrippa*; *I would to God thou wert as I am O King* (saith he), *except these bonds*: the bonds bee still vpon mee (who haue learned better to beare them), but I wish thee all the credit and commoditie of religion (more then thy Crowne is worth) in that, I wish thee no worse then my selfe. It troubled *Peter* when he heard of his owne suffering, that any of his fellowes should

Act. 26. 29.

should escape, and therefore hee asks his Master, *What shall this man doe?* But our Sauour gaue him a check, *If I will that he stay till I come, what is that to thee?* are thy paines the greater, because he is spared? Is thine eye euill, because mine is good? Thus we inuert *Dauids* example: God will haue vs not onely content with other mens portion, when it falls into a better ground then our owne; but euen redeeme their peace, freedom, and welfare with some losse to our selues. Especially if wee bee stronger then they, & abler to beare the brunt, let vs stand in the forefront; whether in case of charge, or matter of trouble

Gal. 6.1.

Iohn 18.8.

ble and burden, or action and seruice; let vs forget our selues, and seeke the good of others in loue, til they grow able to stand out for themselves. That which *Paul* warnes the *Galathians* to do by way of restoring him that is fallen, let vs much more readily do to preuent a fall; I meane support the weake, and nouice in religion, if wee feele our selues more strong and spirituall then he. *If yee seeke Iesus of Nazareth* (saith our Sauior to them that came to take him), *I am he, but let these go their way*: let me latch the blow, that might else light on them: it was his whole course to shroud them like chickens vnder his wings. When

When he heard but a word vttered in murmuring against them, *Why doe Iohns Disciples fast, but thine feast*: he steps forth, and makes a-
pologie, *They shall haue fasting and mourning enough when I am gone* (saith hee) *from them*; in the meane time while the bridegroom is with them, they are vnfit to think of fasting, let them take their libertie. The like in effect he answered to the challenge of their rubbing the eares of corne. And the same tenderesse hee beares to all his poore disciples still, whom hee hath newly eased of their old burden; hee tels them, hee would not haue them discourage themselues because
of

Mat. 19. 14

Mat. 12. 3.

Mat. 11. 29

of a new: *Take my yoke upon you* (saith he), *for it is easie, & my burden is light*; I wil not oppresse your weake backes with any thing too heauie for them. It is our wisdom so to doe; in our reproofes, instructions, carriage, example: the Minister publicly, all of vs priuately, let no word, no act passe vs, whereby the honour, gaine, and priuiledge of our profession might be questioned in the conceits of the weak: lest wee make them with those in *Malachie*, complaine and say, *What gaine is there in this seruice of God? tedious, costly, dangerous it is, but where is the gaine?* Our custome is to fauour and encourage young beginners,

ners, young students, young
tradesmen, young couples;
and conceale the hardest
from them at first, till expe-
rience after make them take
all in good part: the like
policie would *God haue vs*
use towards our younger
in grace; beare with their
wants, conceale their slips,
commend their towardli-
nesse, ouersee their follies,
pardon their wrongs, de-
fend their right, backe their
zealous actions, answere
their doubts, remoue their
lets, put our selues between
them and their harmes; and
all, to hold them from dis-
couragement or complaint
against God or his seruice.
But we are all for our selues;
Let them shift (say wee) as
we

1. Cor. 13. 6

wee haue done; let the beare
 the heate of the day with
 vs, if they look for their *penie*
 with vs: surely God may
 giue them increase, but we
 will neither plant nor water
 them; they must grow vp of
 themselues, or else wither
 for vs. If our gift were kind-
 ly, it would be for edificati-
 on, not destruction: wee
 would be chary how we put
 new wine into old bottels,
 for the sauing both of wine
 and bottell too: wee would
 learne that spirit of loue,
 which enuieth not, seekes
 not her owne, beareth all
 things, and endureth all
 things, rather then the *brui-*
sed reed should breake, or the
smoking flaxe be quenched:
 nay, that they may conceiue
 hope

hope, that *God* and his service will proue the best trade for them. Surely *God* himselfe doth thus:like that Master of the feast, he first presents vs with the best wine; the best first, the worst after, when wee are abler to saue our selues.

But let it be granted, *David* would not bee burdensome: wee will grant that, (for so we must) but perhaps hee disdained to be beholding to a *Profelyte*. Not so neither; I confesse that slip is easie: they that are loth to bee burdensome, may grow to thinke it a burthen to be beholding: this may bee our case, but *Davids* it was not. Not onely not in this case, but in sundrie ere this:

*It is as
grosse to
scorne to be
beholding
as to be bur-
densome.*

this : *Ziba, Barzillai, others,* meaner persons then *Arauna*, he scorned not to be indebted to; nay hee accepted meane presents at their hands, and became beholding. Nay doubtlesse as he was, so he was willing to be beholding to this man also: for his good will was not the lesse, because hee was forced to take mony against his will; and (there being a necessitie of y^e very ground) there was cause of beholding, that he might haue it for his mony. There was emulation (I grant) and strife betweene them, but it was who should honour GOD most : this neuer goes without singular loue in the parties themselves, farre from disdaine

disdaine therefore. But a
cōmon malady it is among
vs; our shunning of burden-
somnes, hath a tang of this
humor going (for the most
part) with it; that wee shun
to be beholding to any: this
gourd spoiles the pottage.
No miser counts it a grea-
ter burthen to part with a-
ny thing, then many a man
counts it to be beholding
for it. It is a common fault,
yet not alike in all. The
cause hereof in some is *De-
iectednesse*, and these dare
not be beholding; they are
to bee pitied. In a second
sort, the cause is *Inciuiltie*;
these cannot be beholding,
who are to be blamed. In a
third, *Pride*, who will not be
beholding: who are to bee
abhor-

It comes of
1. *Puſillani-*
mity.

2. *Inhuma-*
nitie.

3. *Disdaine.*

abhorred. The first sort neglect all benefits, out of a reflection or vitious conceit of their owne worthlesnes; as if their merit were so low, that each gift were too good for them. The second sort of inhumane persons, vnderstanding well, that in euery good turne there is an obligation (at least secret, a *Contractus innominatus*, as the Ciuilians speake), which tieth them to returne the like (as indeed it is the bridle to hold men in a societie, who else would runne wilde): and yet wanting a vertuous and generous spirit of bearing and requiting kindnesse, doe therefore count it a burthen to receiue any. For if that purpose

pose were in them, to account euery benefit to bee returnable vpon the receipt of it (as the Cisterne which hath a pipe to let out liquor, as well as a channell to receiue in), it would seeme easie to bee beholding. But the third sort are the worst: it were fit they had a fine set vpon their heads, to be forbidden the common utensils of fire & water; to teach them how ridiculous their pride hath made them by vsociablenes. Sin we see is out of measure sinfull: God in nature hath so contriued the matter, that from the worke of the Midwife in bringing vs out of y^e wombe of our mothers, euen to the last worke of him that puts
vs

*Interdicti
aquâ &
igni.*

*Arist. de
mundo.*

vs into the wombe of the earth, we must depend vpon others. The Philosopher obserued that the *varietie* of *Sexes*, *Ages* and *conditions of men*, was Natures medly and harmonie, for the vpholding of *societie* : onely this degenerate monster makes the schisme, saying, *I am compleat in my selfe*. The Apostle tels vs a further thing, that in the Church al operations are from one spirit, and tending to the perfection thereof : so that as in the body, it were absurd for the stomacke and belly to refuse meate, y the other parts might sterue: or that the head should disdain the foote, or the foot the eye, and say I haue no need

need of thee (as if the whole body were an eye or a foot): so in the Church it were as absurd for one member to scorne the vse of the other, as if each were a body entire in it selfe. But yet both in Common-wealth and Church this falleth out oft times: in the former wee need no mans helpe, in the latter we will not be beholding to God himselfe; in both we sooth vp our selues in a Laodicean conceit of a sufficiencie and compleatnes within our selues; as if we bare vp the body, & not the body vs. Not vnlike to that proud contentiō long since betweene the Egyptians, Phenicians and other Nations; which of them should

*Dion. Ha-
licar.*

Reuel. 3.

Herodot.

should be the *Antozones*,
or first selfe-breeding inhabitants, from whom all the
rest should deriue their
breed and being. Euen so it
pleaseth our corruption a
life, to disdaine all other
men, with their dependen-
cies and beholdings to each
other; & to beare our selues
as the onely free-Denizons,
beholding to none, but all
beholding to vs. This foule
vice (take it at the best) may
aggrauate it selfe manie
wayes. For if it breake out
by occasion of some con-
tempt offered vnto vs in
person, name or otherwise,
through displeasure, or by
wrath conceiued against a-
ny man, prouoking vs to
giue out words of defiance,
it

it is more then may bee excused: but if no occasion be offered, and yet wee must needes vent the proud humour (as *Lamec* once did his furie) out of the surquedrie of our corruption, this is intolerable. Againe, it is bad enough in the best & greatest (whose prosperitie is to them, as raw flesh in the stomach, hardly digested), whe they seeme to want no outward thing, as wealth, authoritie, birth, and much dependencie, &c: but when it is found in the poore mā, that his heart is as full of disdain to be beholding, as his purse is empty of mony (as what is more vsuall with such then to scorne the rich Chorles, when they cannot haue

Genf. 4.23

Prou. 30.

haue their will?): oh this is a weight (saith *Salomon*) which the earth grones vnder. Lastly, when it concerns outward things only, as *connsell, health, thrift and providence*, or the like humane affaire, it is sinfull enough to disclaime the helpe of the *Ancient*, and *experienced*; but if it grow further, euen to matters concerning God and the soule, then it is horrible: for if man be at ods with man, it may be taken vp; but if man bid defiance to GOD, his word, *Ministerie and ordinances* (as what is more v-suall, then for men to think themselues wise enough in this case?), oh this is execrable! Let this then serue to terrifie

terrifie all such as are guiltie of this offence, rich or poore, gentle or simple, learned or idiot, one or other, as despise al men, or the aide and assistance of any, out of an opinion that they haue a *Cōmon-wealth* of sufficiencie in themselues. For haue we not many so farre from acknowledging their need of others, that they deeme it a great detractiō from themselves, if any man be commended for any iust desert in their presence? Like that *Ziakiya*, who asks *Micaiah*, *Whē went the spirit of the Lord from me to such a meane fellow as thou?* They (forsooth) are the *Pandora's* of y^e earth, the Confluence of all gifts of nature, art, experience, or

G

grace.

Vse 1.

To the offenders themselves.

I. Re-proofe.

*Maiores sum
quam cui
possit. &c.*

Iſai. 57. 20.

grace. By their fruites yee may know them: *What* (saith one) shall I doe any man the credit of being the meane to put any gift of knowledge or wisdom into mee? Tush! I beholding to him? I pinned to his sleeue? Am I maintained at his cost? Cannot I live without him? Yes, I would haue him know, I feare not to be the worse, I scorne to be the better by him. Nay, many a poore mans stomacke is so bigge, if he haue but a grote in his purse afore hand; or got his belly full, that he will crow thus vpon his dunghill, I am beholding to neuer a Chorle of them all for a meales meate, or a cup of drinke, I live of my self as well as the best. Truly said Esay, The wicked are as the troubled.

troubled sea when it cannot rest, whose waters cast up mire and dirt. This is some of it.

But wee shall not neede to wish such, a worse scourge, then they make for themselves: Men they scorne (it may be they are scorned againe by men, and so let goe): but what shall they doe, when *God resists them?*

James 4. 6.

Surely it shall euer be verified, *God resists the proud.*

How I pray you? Surely either inwardly by making their glorie, their shame; casting them downe from the top of their conceit, into as deep a discontent with themselves (as he y grew from the high conceit of *building his Babel for the glorie and magnificence of his Name & king-*

Iob 33.17.

dome, to the lowest ebbe of feeding with the beasts), that so he may hide their pride, and humble them to repentance : or else outwardlie forcing them to crouch, and be glad of the helpe of those very persons whom they so scorned to be beholding to, which is no small cracking of pride. Thus God brought it about, that Benhadad the great man, who sent a proud braue to poore Ahab, saying, Thou, thy wiues, children, treasure and all are mine, thou breathest by my fauour, thou art my vassall ; within one day was faine to stand at this Ahabs curtesie, glad to become beholding to him for his life. Thus those sterne Elders of Gilead, that had

Iudg. 11.6.

had thrust out *Iphtha* for a bastard, were compelled to craue his returne, and say, *Come and be our Captaine against the children of Ammon.* So fell it out to the brethrē of *Ioseph*, who scorning him for his dreame, turned him ouer to the *Egyptians*: but in the famine, who should be their refuge to flee to, and to stand with cap and curtesie before him, but poore *Ioseph*? The prodigall sonne grew so iolly and stout, that the country could not beare him; and as for father hee must be at bent of his bow to giue him his patrimonie in his purse, for he must trauaile: but whē all was gone, then his stomacke came downe: he went with purpose

pose neuer to haue troubled his father againe: but yet so it must be, and when there was no remedie, then, *I will returne to my father.* And what if *Ahab, Iphth, Ioseph,* and the father of the prodigall had taken the vantage, and despised them as fast, as they scorned to be beholding to them? Let vs beware of this sinne, for though ten to one, but God may scourge vs as hee did these; yet an hundred to one, if we find so good measure. Alas poore soule! what art thou that scornest to be beholding? It comes to minde, what the Romane historie recordeth of that great Commander *Bellisarius*, (that had as little feare or need of being beholding to

to any, as the best), and yet after all his great conquests and honour, the wheele turning, hee came to stand in the high way and say, *Da obolum Bellisario*, giue me a halfe peny. Oh little thou knowest what thy lot may be; consider thou art but a worme, dust and ashes, in a word, a man; and thou wilt be glad to hold fauour with the meanest (seeing thou maist be beholding to him) yea thy worst enemy. What befell the poore trauailer which fell among theeues in the *Gospel*, which mought not haue been the case of any that passed by him so disdainfully? Thinke wee, that those whose houses haue by Gods hand been burned o-

uer their heads (whose complaints wee daily heare of), looked euer to be so beholding to the Countrey? what one moment of our life is so exempt from trouble, sicknesse, care, losse, danger in our selues, or ours, that should make vs so secure of the help of others? who, if in our necessities they should bee as backward in respecting vs, as we are loth to be beholding to them; were it not a conuiction of our foolish conceit, that wee need no man, when wee are forsaken of all men? Besides, that wee may see how iustly God resists such, consider the reason of it, *viz.* that this sinne resists him, who in his prouidence hath ordained, that

that as all things should immediately subsist in himself; so also that they should bee beholding to each other for their mediate vpholding and continuance. That sin which breaketh this golden chaine, what is it, but a fighting against God? In the familie, if the husband despise his wife, or both disdain their seruants: in the Commonwealth, if the *Prince* say to the subiects, or they to him; *We need thee not*: if the chiefe officers of state say thus to the vnder-Magistrates, the wealthy to the needie, the *Gentleman* to the Tradesman, the English to the Dutch, the Moscouite, the Indian or forren country, *We are selfe-sufficient, and*

can spare their correspondencie. I demand, where should order, peace, law and wealth become? If the *Common-wealth* should bee at oddes with the *Church*, and say, I subsist in my selfe, I haue law, power and support within my selfe; I need not thy ordinances, Word, Sacraments, Prayer, Censures, the gifts of interpretation, Prophecie, &c, were there not like to bee confusion? So, if y^e *Church* should tell the *Common-wealth*, I need not thy Sword, lawes, protection, and aide; were it not like she would oppresse her selfe with her ruine? But I containe my selfe: Let me adde a word of instruction to my correction. And this I say, it is not to be denied to

Vse 2.

Exhortatio.

to be a great fauour of God, that besides our generall interest in all the common blessings of the land, wee may enioy such a portion apart by our selues, as may exempt vs from being burdensome : especially since many are compelled to burden others through necessitie, whose deserts exceede our owne. Let vs be thankful for it, and vse it rather : but remembring ; that it is not our wealth which allows vs a libertie of needing no mā: there be infinit accidēts belonging to mortalitie, which either presently or hereafter may make vs glad of the meanest. Be wee what we will be, it becomes the mightiest, the richest
(out

(out of whose prosperitie
this canker soonest growes)
to carrie themselves so, as
they who possibly may need
the meanest ere they dye.
And therefore (observing
decorum still, & not foolishly
affecting to bee thought
sociable by offering them-
selves to euery mans occa-
sions) let them checke the
first risings of this humour
in themselves: let the *non-*
riph those graces, of loue, e-
quanimitie, and sobernes,
compassion and humilitie;
which may put them forth
to the practice of helpful-
nes and communion both
in ciuill and Christian re-
spects, as occasion shall bee
offered; and cleere them frō
the touch of this selfe-loue
and

and disdaine. Consider that the gifts and blessings of God are put into our hands as a stock or banke, that we might occupie with them, and cōmunicate; acknowledging thereby, how infinitely he hath engaged vs in duty to himselfe, and for his sake to all our copartners in the like graces. Let vs confesse, that there remaines stil in the best of vs some tang of these corruptiōs, of pride, selfe-loue, and such like; which neither suffer vs to make others beholding to vs, nor our selues willingly to be beholding to others: let vs think thus, *If al mē were like me, how should the world be kept from confasion?* What doth any man owe me? why
he

he should preuent me with loue, or heape *coles* of fier vpon my head? Or why should I count that to bee a burden, which grace and nature haue tempered with so much sweetnesse in those that are not degenerate? If God will haue me beholding to the senselesse or vnreasonable creature, the earth, the *Plants*, the creatures, euen the silliest *Pismire*, either for support, or instruction? What should so blind me, as to thinke it a disparagement to stand obliged to them, whom hee hath made meete instruments of my temporall or eternall good and welfare? And lastly, meditate often of this, that as euery action hath

hath a speciall grace and manner of doing to commend it, so hath this, *To receive a benefit aright.* As in giuing, it is *beneuolence* that graceth the benefit: so in *receiuing*, the *due grace* is, to beare an humble spirit (for the receiuer is a seruant to the giuer), and a beholding mind alway prompt to requite, either in the kind, or in some such manner, as may best giue demonstration of our thankfulnessse. Aboue all, in matters of God, let vs beware of this scorning of others: knowing that God will haue it thus, that whosoever shall bee saued, must (vnder God) necessarily depend vpon man for it; and confesse, *He owes him*

him euen his owne soule, for being the meanes to saue it. Beare this mind, that we wil gladly be beholding to the simplest, that can doe vs any fauour this way: being so far from disdaine, that (out of the sense of our beggerie we will set the doore of our affections wide open, with violence to catch vp the smallest shred, that any shall vouchsafe to cast vpon vs. Yea, rather complaining, that wee want such as in this case we would gladly be beholding to, if wee might: praying God to vnlocke the hearts and store-houses of such as can furnish vs; that by their cōpassion to our soules, they may for euer bind vs vnto them.

As

As for temporall matters, let the poore (whose condition includeth a necessitie of dependance) looke vp to God, who is the disposer of al mens affections, acknowledging their need of him chiefly, and (vnder him) all outward helpe of men for their maintenance: and being relieued, let them thankfully embrace it; since it hath euer been the lot of the best of Gods Saints, to need the supply of these things, our *Lord Iesus* not excepted: carrying, not onely the mind to bee beholding, but also drawing out of their treasurie some gift or other, in lieu and exchange, as instructiō, counsell, or prayers: *Siluer and gold*

Acts 3.6.

gold haue I none, but such as I haue, giue I thee (saide Peter) to the creeple, who could look for no requitall: how much more then if it bee deserued?

In some cases we must not be beholding.

And yet (to conclude this third point) let me conceale nothing of the truth: I grant, that there is a peculiar case, wherein a man must not be beholding to others; and that is the *case of entangling the conscience*. Some benefits are too hot and too heauie for a good man to accept, because giuen by thē, whose very mercies are cruell. I affirme not, that it is vnlawfull generally for a good man to stand beholding to a bad for a benefit; no in no wise: there may be some-

sometimes absolute necessitie in it: or perhaps an occasion of returning a better benefit for him, then his was; or the like. The onely mischief is, to venture then, when we haue iust cause to suspect the giuer of a *subtil, malicious, or sinister meaning*, to snare our liberty and conscience, and dishonour God and his truth. In which case (let the gift be tendred with neuer so great signification of loue and curtesie), let vs freely deliuer our selues from the snare, by betaking our selues to our wings, chusing rather the forfeit of their loue, then of our pretious peace: let vs feare these crotched benefits will bring backe more
with

*Hamata be-
neficia.*

*Δωρα ἡμῶν
ἀδωρα.*

Prou.

with the, then they brought in. All is not seene that lieth vnderneath, [*latet anguis*] there is an hooke vnder the baite. Full often silly innocents, that know not the depth of *Satan* (who may iustly bee feared to doe no good turne but for a mischief), are beguiled in this case, through ignorance: wishing afterwards they had been wise without so costly experience. There be more sorts, then *harlots*, that lie in waite for the pretious soule of a man: *Boner* did not so much mischief by al his crueltie to the bodies of the Saints that suffered, as he did to the soules of those whom by his fauor and flattery hee made to abiure.

The

The hooke of such fauours being deuoured, and sticking fast in the entrals, hath a long line fastned thereto, which may soone twitch him vp who hath taken it in, as the fisher pleaseth: few there be, who so play with their fish, that they suffer him to escape. This seruitude hath marred many good wits, many forward Students, many religious Nouices, many zealous Preachers, many worthie Magistrates; while they not discerning the ground of such vrged (and therefore stinking) wares and fauours, haue stooped to the lure, and preuented thereby the prooffe and fruit of their goodly hopes. Therefore
hearken

Prou. 23. 1.

hearken to Salomon, *When thou sittest to eat with a Ruler, consider diligently what is before thee, and put thy knife to thy throte, if thou be a man giuen to thine appetite: be not desirous of his daintie meates, for they are deceivable meate.*

Prou. 5. 3.

The like must be said of all other fauors offered in this kind, libertie, preferment, wealth, account in the world; they are as deceitful meates, cate not, accept not, oblige not thy selfe for them: If gifts can blind the eye of the superiour, to peruers equitie, they may as well embondage the conscience of the inferiour. They are as smooth (in the taking) as oyle, but (in their end) as bitter as wormewood, and sharp as a two-edged sword.

(word. Remember *Balaam* (in this commendable) that he professed, he would not be bound to *Balac* for all his house full of siluer and gold, to curse the people of God. And especially let Ministers looke to this, to preserve the credit of their office, and libertie of their conscience, with true interest in their peoples hearts : not disabling themselves, or impeaching their authority, by base fellowship in euill, or slavish flatterie and dependance vpon their *Superiors*, *Patrones* and *Gentlemen* for aduantage sake. Howsoever, they may carry the matter, while both liue together in iollity and ease: yet if *God* visite the one partie

tie with sicknesse in body, or terrour in conscience (the time of greatest need), the other shal prooue but miserable comforters. Smal shal be the fruit of exhortation, counsell, or prayers, that proceeds from such; because the conscience of the distressed is priuy to the falsehood and corruption of him, whom hee hath long knowne to be an applauder of his sin for pleasure, profit, or feare. And so much be said of this third point, and the seuerall branches thereof.

Yet there is another obseruation to bee gathered from that clause (*I will giue a price for it*), and it hath two branches: The first is the
the

the spirit, wherewith *Dauid* is carried in this whole businesse, and now chiefly in the vpsshot. The naturall motion is euer swiftest in the end: if he had bestirred him in his entrance, and giuen ouer in the issue, his heate had been violent. But marke how he gets ground of himselfe, and still mends his pace: in all the Chapter before, in his renewed repentance, in his hasting to *Arauna*, in his motion making, Loe, what zeale hee is carried with! and yet hee holds out, euen still he is as a vessell that seekes vent; he will giue a price for the floore, or else how should his zeale expresse it selfe?

A little of this branch. *Doct. 4.*

H This

*Fervency is
the grace of
a good affi-
on.*

Luk 24.32.

This affection was that which graced the sacrifice: it graced the purchase of it, it lifted the sacrifice vpon the altar, it was the fier which kindled, which consumed it, and which made it a sweet saavour in the nostrils of God. When the Disciples that went to *Em-maus* heard our *Saviour* expounding the Scripture, they asked each other, *Did not our heart burne within vs, while he talked with vs?* Euen so I say, after *Gad* had told *Dauid* the message of God, touching his pardon, and the offering of sacrifice; was not *Dauid* his heart heated within him? And can a man carrie fier in his bosome, and not be burnt? He burnt

burnt in himselfe till he had accomplished the charge, the zeale of this purchase (which after became the place of Gods house) eateth him vp. Oh that the sacred flame of it might kindle in vs such heate, who read his example, and stand by this fier! Oh that we were not so stark & numb with cold, that we feele small warmth and reuiuing by it! But this surely we cannot deny, how this seruencie of his became the whole action; if wee could as well beleue that it would grace ours, not our actions onely, but euen the whole body of our profession. *My sonne giue me thy heart,* saith *Salomon* in Gods person: thine eies, thy mem-

H 2

bers

*It is first a
persuading
grace.*

bers I also demand, but first thy heart; the heate and seruencie of it to enliue the members, or else they will be but a carcasse. Heart and heate differ but one letter; to teach vs, that the heate of our seruice is the heart and life of it, as the vitall heate of the body resides in the heart. It is the flame of that fier, wherewith the Apostles were first baptized by the holy Ghost: not ceazing vpon their tongues onely, to make them zealous *Preachers*; but chiefly vpon their hearts, to make euery thing which came from them powerfull and sauoury. Euery grace of God is the breath of the spirit of God (which is compared to aire), but this

this of feruency seemes to haue a priuiledge (as fier is the intention of aire), for it is his fier. And as fier enflameth aire, so doth this quicken, improoue and beautifie euery other grace; yea, euery act of Gods publike and priuat seruice. The Apostle makes it, the verie temperature of our whole seruing of God; saying thus, *Be feruent (or hot) in spirit, seruing the Lord*: as if all good seruice needed this qualifying of feruency. And there is no one grace which is come to his kindly consistence or height, except it be thus tempered: *faith, loue, hope, patience*, or whatsoeuer other, if they be not liuely, intense and feruent (they

Ro. 12. 11.

1. Pet. 1. 22.

H 3

are

1. Theſ. 1. 3.

Reuel. 19. 3

are the Apoſtles epithites), they are but ſhadowes; and therefore ſometimes they are named with words of intention (*The worke of your faith, the labour of your loue, the patience of your hope*); that is, the earneſtneſſe of them. And for the whole body or compound of worſhip, *Paul* profeſſeth, that the twelue Tribes ſerued God [instantly] day and night, that is intensiuely. For particular parts of this worſhip, wee haue plaine Scriptures. The Apoſtle *Iohn* in *Chriſts* words exhorting y^e Church of *Laodicea* to repentance of her luke-warmeneſſe, prefixeth this, *Bee Zealous and amend. Paul* exhorting *Timothy* to ſundrie vertues,

puts

puts in this (as the leaven
in the midst of the meale)
to season all: *Be an example*
in word and conuersation, lone
[spirit] faith, purenes: where
by spirit, I vnderstand that
gift which is no special qua-
litie, but the due temper of
al qualities of the spirit, that
is seruencie. All other gra-
ces are in their Element,
lightsome, actiue, and fruit-
full, when they are planted
in this gift of seruencie; and
otherwise they are vnthri-
uing and vn-useful: it is lock
and key to let out, and em-
ploy them all in their kind.
And (because I speake of the
Minister) it is the channell
to conueigh into the heart
of the people that (*evidence*
of the Spirit), which S. Paul

1. Tim. 4. 12

H 4 *speakes*

Iam.

Math. 11.

Iam. 5. 16.

speakes of. Euen as it commendeth the Preacher, so doth it the hearer: *Be swift to heare*, saith Saint James (there is a passiue feruencie of the care, as well as actiue in the tongue, yea much better, for it followeth) *and slow to speake*. The practice whereof appeares in *Iohn Baptists hearers*, who snatcht at the Kingdome of God (with *violence*), as our Sauiour speaketh. Touching prayer, the same Apostle saith, the auailing stands in this gift, *The prayer of the righteous auaileth much, if it be feruent*: exemplifying it by that peculiar instance of *Eliab* (a man made of zeale) *He prayed earnestly*. To which must that of *Paul* be also referred,

1. Thes. 5.
17.

ferred, when he saith, *Pray unfaintingly*, that is, bend your affection to it, aime at the glory of God in it; this intention will be *Aaron* and *Hur*, the very hands to support *Moses* in prayer, from failing. The like is that phrase of *watching to prayer*; that is, to the aime and bent of the heart therein, that it doe not wander and vanish. So for *thankfulnesse*, we shal scarce reade a verse in any *Psalme*, which is not quickened with the layes of this flame; *Awake my Lute and Harpe: My soule praise the Lord, and al that is within me, praise his holy name.* This grace (like the soule, which is wholly in euery part) made all his members and

H 5 facul-

Eſth. 4. 16.

Pſal. 137. 5

Rom. 10. 1.

faculties at once, *Praise God, his eyes, his eares, his fingers playing, his tongue ſinging; & what is wanting in himſelf, hee calles vpon the whole frame of the Creation to ſupplie: ſo that the enlargement of the heart in thankſgiuing, is the worke of ſeruencie. The loue of Gods Church, and the welfare thereof, how ſhall it breake forth, if zeale doe not ſtirre it vp? What was it that made Heſter profeſſe that reſolution; *If I periſh, I periſh?* What cauſed Dauid to ſay, *If I forget thee O Ieruſalem, if I preferre thee not to my chiefe ioy, let my hand forget to play?* What moued Moſes and Paul to wiſh the good of their people and*

and nation, with the forfeit
of their saluation? Surely
this vehemencie of affecti-
on whereof I speake; which
according to the gift it
lighteth vpon, hath a diuers
grace in it, but indeed is
one vniforme gift in it selfe,
seruing to make euery gift
gratious. And although vse
of speech hath impropria-
ted this name to that parti-
cular vertue of indignation,
or holy anger conceiued a-
gainst whatsoever dero-
gates from Gods glory: yet
in the phrase of the holy
Ghost, it is a notion expres-
sing the generall temper of
euery grace and good acti-
on. And as I haue giuen in-
stances of some of the ordi-
narie actions of worship, to
which

*Secondly, a
beautifying
grace.*

which feruency giueth their perfection : so for the extraordinarie of fasting and solemne thanksgiuing, there need be no question; which (of their nature) require a greater liiting vp of the heart then the other. The like may be said for that other grace of amiablenesse, whereby feruency beautifieth euery part of Gods seruice; as wel as for the grace, whereby it perfecteth the same. It is the true luster and ornament of euery good thing, yea euen of the person that doth them : euen as the *Varnish* of the *Painter* giues beautie to the varietie of colours in the picture. It is that sweete grace, which makes both worke

worke and workeman truly
amiable in the eye of God
and his people. It is like to
that colour in a young
and fresh countenance,
which causeth it to appeare
comely and ingenuous: and
well may it bee resembled
thereto, because it is one of
the first fruits of the spirit,
cast into the heart at the
first conuersiō of it to God;
the companion of that first
loue to God, to his *Church*,
to his truth and Gospel; and
therefore no wonder if (as
all early fruites be) it bee so
acceptable and pleasant.
And howsoever partly thro-
row the vngratiuousnesse of
the times (whose cold and
distempered constitution
cannot abide the temper of
this

this grace), and partly throw the vnfauorie carriage of many giddy-headed persons (neither seasoned with discretion, nor true loue) this name of zeale hath gotten ill report; yet if the true face there of could be seene with the eye, it would be so farre from the staine of rashnes and follie, that it would rauish the beholder with the admirable beauty thereof.

Vse 1.

*Reproofe,
with admonition to the
good.*

And is it so indeed, that it is euery way so gracious? why then finds it so small fauour at the hands of the most? yea, how is it that scarce any thing pleaseth men that comes in the habite thereof? If it bee pleasant as *Marens* oyntment, why

why doe *Aarons* posterity so little delight in it? I meane, how comes it to passe, that wee Ministers haue turned *instancie in and out of season, into our monethly, or quarterly Sermons?* our attendance in person, into preaching by proxie? our zeale for the peoples soules, into zeale for liuings, countenance, profit & pleasures? Againe, if it bee so fruitfull a grace, why doe so few professors of the *Gospell* saour it? (I speake not of the common sort, of blockish and sensuall persons, whose god is Mammon, their belly, or their lust; such as haue no one sparke of this fire in them, but like Stoicks are void of all affection towards goodnesse).

nesse). What is become of that ancient vigor of many that began feruently in the spirit, and are now waxen decrepit? what hath turned the wine of their zeale, and the oyle of their loue (wherewith they haue in times past so cheered the heart of *God and man*) into vineger and dregs? Whence is it, that the true feruencie which once appeared in their hearings, their prayers, and other fruites of faith and the communiõ of Saints (more prized by them then all the world), their Sabbaths, their loue to the meanes and instruments of their good, (whose feete were beautifull, & for whom they would haue pulled out their
very

very eyes), is now so changed (as the flesh of a man with a long ague) into meer forme of outward seruice; or a iangling and contentious spirit, about matters lesse pertinent, and not well vnderstood? Do we all thus requite *God* for our liberty, wealth, peace of the land and good *gouernment*: that whereas by all these helps, we should with those Churches, be strēgthened in faith & power of the holy Ghost: we haue now our fil of these matters, and through our remisnesse, suffer the zeale of *Poperie* and the practice of profanenes to get the vpper hand of vs? Will not the sight of this so degenerate an age, gaster such of

Acts 3. 9.

vs

2.Tim. 3.6.

vs (so many as haue one dramme of the old store left in vs), to gird vp our loynes, and to put foorth our selues to stand in defence of Gods truth , with more life and courage then euer? will not the decay of the loue of most *Protestants*, and the encrease of iniquitie thereby, cause vs to cast our Eagles bill and our Snakes skinne, that our age might bee renewed? Must that punishment needs ceaze vpon vs, which is threatned to the latter times, that *our power of godlinesse should decay, and our Zeale coole* through the badnes of the time? Or rather, were it not our wisdom (with those *Laodiceans* that *Iohn* wrote to) *to be-*
come

come more zealous & repent;
lest the Lord vomit vs out
of his mouth, as a mā would
doe a luke-warme potion,
lothsome to his stomacke?
If indeed wee be those wee
goe for, and if euer the loue
of God through faith, kind-
led in our hearts this spirit
of *Dauid* to loue him again,
& thinke nothing too deare
for him (if we haue not been
deceiued by the *Diuels* false
fire, a flash of zeale and a
violent pang for the pre-
sent); but haue tasted trulie
how good and gracious the
Lord hath bin in forgiuing
vs: oh let this heate our
hearts, and cause vs now in
the midst of a drouisie, earth-
ly & cold age to hold forth
our light; that wee honour
our

Iudges 5.

our God in resisting of that common streame, which beares downe so many to destruction. Consider seriously, that (as *Debora* spake of the tribes) so doe those that serue God in their spirit mourne, that wee haue forsaken our former zeale; *Our diuisions from our brethren, cause great thoughts of heart*, to them that behold our luke-warmnes. Let vs accuse our selues, that in the first infancie of our profession, when *vision was rare, knowledge small*, yet we were stirred with such extraordinarie affections; that (with *Dauid leaping before the Arke*) we could scarcely containe our selues frō expressing the sweet feeling of the
pro-

promise of mercie: but now
after so long time and expe-
rience, not onely that first
edge, but euen the mettall
also of our zeale is worne
off and fretted with rust. Re-
member the times that are
past, and learne wee of our
selues (for the beginnings
of this grace may be a *presi-*
dent for vs, all our life time)
to expresse our loue, ioy,
and thanks to God, by the
best significations that wee
can: our vnwearied frequē-
ting of the meanes, and
prouoking others thereto;
our cleauing to the fellow-
ship of the best; our giuing
and taking all good occa-
sions to encrease loue, and
the fruits of it; our simplici-
tie in reprobuing, and taking
re-

reproofes of others; our tendernes of conscience, blanking at the least knowne offence; heavenly mindes in meditation and prayer, earnest ensuing the reformation both of our owne speciall corruptions, and of the that depend vpon vs. These and the like, let vs as it were reuiue the out of the graue of darknes; and bring them (as much as in vs lieth) into request againe. Let not the drosse and durt of the common sort alay and embase thy gold, thy pretious feruencie; lose thy spirit, and lose all, lose thy spirit & lose thy sweetnesse, thy grace and all: and when thy salt hath lost his sauour, what is it good for afterward, but
to

to bee cast out, and to bee troden vnder feete of men? All that euer a man hath, he will giue for his life; thy spirit is thy life: if thy temper and complexion decay, thou wilt not liue long after: therefore redeeme it whatsoeuer it cost thee; forgoe it not at what price so euer. Let no *Delila* depriue thee of thy lockes, wherein thy strength lieth; lest with him thou proue a foole in Israel, and neuer recouer thy vigor againe, but bee a drone for euer. *Sampson* for the time felt no harne, till the *Philistims* came vpon him; no more shalt thou, till thou feele that seuen worse spirits haue possessed thee, and thy latter end bee worst

worst of all. It was long ere *Sampson* recouered, and for the time he was as another man. And beware thou decline not in this grace : for easilier shall a creeple that is climbing vp at the foote of the hill, get vp to the top; then thou that wert in the top & art rolling down, shalt stay thy selfe in thy descent, till thou come to the bottome. If thou see that the spirits of thy betters rise vp against thee, to discourage thee from thy seruencie; giue not place, abate not for the: as long as thou pleasest God, please thy selfe in their displeasure. Doth thy earnest preaching, thy often praying, thy seruent minding of heauen, and
keeping

keeping a good conscience,
make thee vile in mens eies?
Tell the, thou art too cold,
remisse & carelesse: if this be
to be too zealous, thou wilt
be more zealous; if for thy
zeale, thou be vile, thou wilt
hazard it, and be more vile,
rather then become luke-
warne, and so truly vile in
Gods account. And as for
them, feare not their feare,
but sanctifie the Lord in thy
heart; and he shall honour
them that honour him, and
lightly esteeme the other:
hee shall bring foorth thy
light as the morning, and
turne their shame to thy
glorie: both aliue and dead,
the sweete fruite of thy la-
bours and example shall be
a lasting monument for thy

I name,

2

*And terror
to scorners.*

name, when the name of thine enemies shall be rotten. And to conclude, let this serue for terrour, to all those that make the seruencie of *Christians* the obiect of their disdain. Such as say, Tush, all cannot bee of one temper, & yet we hope to do well too: we cannot serue God so hotly as these folke of the spirit doe, wee go more moderatly and remissely to worke; and yet hope, wee serue God in our course as well. Thou beast! thou liest in so saying, there is but one temper and carriage of a seruant of God: till a Christian be compounded of new simples & principles (which cannot bee, while we haue a new Bible)

it

it cannot be, that his temper should bee other then that, of which *Moses, Phinees, David, Paul*, and other the Saints of God, Confessors, Martyrs hath euer been of: which if it had not bin hotter then fire, had bin doubtlesse ouercome by fire, and fiery trials: Yea, but say men, The Bible we loue, and Sermons too (with reason), but is there not a measure in all things? we haue our seruants and callings to look to; but these hot fellowes busie mens heads with more matters, then need: if there were lesse adoe made, wee thinke religion would bee more practised, then now it is with so much hearing and running to Sermons. I an-

swere thee; let such as doe thus, looke well to themselves, for they may lose their labour else notwithstanding all their paines, for all zeale stands not in this. But as for thy obiection, let me aduise thee, take not occasion by their infirmities to reproch seruencie, lest thou meet with thy match. *God hath* commanded them to bee seruent: and darest thou (base wretch!) forbid the, discourage or disgrace them? So many of them as are vnfound, whose zeale for the Lord is grounded vpon *Iehu* his foundatiō and hopes, shall with *Iehu* bewray theselues in time and vanish, without thy oppositiō: but if they bee of *God*,
let

let them alone, I aduise thee, for he will beare them out: resist them not, except thou wouldst bee found to fight against God. And so much bee also said of this point, being the first that ariseth out of *Dauids seruencie.*

There is a second branch growing out of this stocke; and that is, that *Dauid* contents not himselfe to keepe this gift of his, hidden within himselfe; nor yet barely in his tongue to vtter it, but he proceedes to execution: he buyes it for *fiftie shekels of silver* (no great summe I grant, what shekel so euer it be accounted by, but it is sufficient that he gaue him his price); and so strengthens

Doct. 5.

*Euery gift
must be
wisely ap-
plied to his
object.*

Eph. 5. 16.

his inward affection by this outward signification: chusing it as the object, in which his zeale might both vtter and dilate it self in the best manner. So that if God haue put any gift or grace of his spirit into our hearts, he looks we should bestirre vs to espie out our best opportunity and object, to declare it forth: that the gift may haue his free course to the perfecting of it selfe, in the best glory which it can bring to the author. If *Paul* vpon so weighty reason, vrgeth the *redeeming* euen of outward seasons for dutie; how much more should we improue inward affections and gifts? All seruencie graceth the action (as I haue

haue said), but this wisdom
in chusing a fit object of de-
monstration, graceth and
commendeth seruencie it
selfe, and him that hath it.
God claimes the proprietie
of these gifts (*Euery perfect
gift is from aboue*), he there-
fore giues them not quite
away, he reserues the vse of
them to himselfe: they are
not ours to pranke vp our
selues with them for osten-
tation sake; but they are his,
to honour him, and edifie
our selues, and occupy them
with encrease. If we marke
it, God neuer gaue any spe-
ciall gift to any of his ser-
uants, but iust then when
there was best vse of them;
as in *Dauid, Ioseph, Iptia,
Paul*, and the rest, appea-
reth.

1am. i. 17.

Res. I.

reth. No excellent thing vnder the Sunne is made for it selfe: it is made for vse. No gift of Nature, no Art, no bodily qualitie, but serueth for vse. If a learned man in Histories, Chronicles, and Common-wealths matters, liue priuate, we pitie him; he would bee well employed, it is pitie he hath not an office. If a Diuine of good parts liue in the Vniuersitie, and be not occupied in the Ministerie, or some publike seruice, wee pitie him; wee say his gift will decrease, hee wants a good place, a good calling, he might do more good in publike, then in priuate. If a man be strong of limmes and armes, and do nothing but

but vse them to throw the Dice, or remoue the Tables, or shuffle the Cardes; wee haue indignation and say, fye vpon him, tis pitie hee should apply them to so vn-seemly an vse; he might better handle a sword, or some other weapon, hee is a fit man to doe seruice. So if wee discern our child to haue any prety gift of body or mind, we apply him to a trade of life, wherein his gift may bee vsed to best profit, and best successe. For wee know, there is no gift, but God hath prouided an obiekt to occupie it, that it be not idle. Secondly, the more excellent a thing is, the greater care is required to augment it, and preserue

Reas. 2.

it in it owne vigour. Now euery thing is best preferred, by the best employing of it. Thou shalt keepe a gift, if thou wilt vse a gift. Stop the eye from seeing, nay, doe but shadow it, and the eye will soone loose his gift. Feruencie is the best gift (one of them) that wee haue : but keep it from action, and yee loose your feruencie. Vse and improoue it, and it will excell, especially if yee can chuse a good obiect, worthy of so singular an affection. It is strengthened, increased, quickned by vse, for qualitie, for quantitie, for operation. As the tree, and the rayle strengtheneth the Iuie, and the Vine: so doth a good obiect
perfect

perfect a good gift. Thirdly, God is more honoured, and others more profited, when wee chuse a fit object to set our seruencie on worke; and the more excellent it is of it selfe, the more it scatters it selfe, and is diffused to others by vse; and this is the nature of a good thing to communicate it selfe. Fourthly, things of an hot nature are actiue, and working; they make way for passage and motion, euen of their owne nature, and doe resist all closenes: much more should euery gift of grace, and most of all seruencie; whereby other gifts vtter themselues, as I noted before. Denie seruencie his course, and yee goe against the

*Reas.3.**Reas.4.*

the edge, whether it bee in things naturall, or morall. If a wicked man bee debarred from the libertie of venting his poison, wrath, reuenge, rage; ye were almost as good stop his breath: hee must vent and vtter all, out of the abundance of his heart; either let him doe some mischief with tounge, hand, weapon, or hee will burst for anger, as wee see in *Stenens* enemies.

*Tu si non
aliqua no-
cuisses,
mortuus es-
ses. Virg.*

Reas. 5.

Lastly, the best *season* of doing good will vanish, if it be not taken; and the best gift will dye, if it be not directed to his obiekt. Oh how many a good affection hath vanished away in vs! because whē we felt it moue within vs, wee applied not
fuell

fuell to it to strengthen it? How many a sermon wherein wee were well moued, hath perished in the hearing, for lack of striking that hot yron vpon the anuile of meditation? It were infinit to insist in particulars: I spare the reader in this, because I hasten to the last point, wherein I shal longer deteine him. But if we consider well, we will not blame *David* for this his policie, y^e feeling his zeale to glow within him, he would giue it this vent: he was not willing (for the sauing of a smal charge) to lose the demonstration of his grace. Saint *Iames* aimed at this when he saith, *Is any man afflicted, let him pray? is any merrie, let him*

him sing? meaning, that these *affections of ioy or heauinesse*, will vanish, or turne to extremities (the one of deadnes, the other of lightnes); if they bee not applied streightway to their objects, the one of *Prayer*, the other of *singing Psalmes*. And so it comes to passe with many men, that they seldome meete with good affections or motiōs; because they haue giuen them so slender entertainment. To this end (we see) the Lord hath allowed vs outward expressions of our selues; in the ordinarie and extraordinarie duties of his worship. In fasting, they strengthened *Humiliation* by lying vpon the earth, cutting the haire,

haire, sackcloth & ashes, all to helpe them to deiection and abasement: So in their thanksgiuing, they vsed *exultation, dancing, liberali vse of the creatures, voyce, and Musicke, with sending a portion to others.* Thus *Ipsa* strengthened his couenant of thankfulnes, by a solemne vow (as he thought) necessarily to be performed. Thus the *Nazarite* was (for his time) to abstaine frō wine, not to shaue his haire, all to fortifie his inward affection of holinesse.

The vse is, that all Christians, whose gift lieth any way, doe endeauour to commend themselues and their seruice to God, in the best application of it. The Minister

vse.

nister hauing feruency must
seeke out the best way to set
his gift on worke: hee must
not say, If I had not a pub-
like office to attend vpon, I
could doe much good in
conference, and priuate
counselling of others: no,
the best way to doe good, is
to doe it publikely; it is pi-
tie thou shouldest bee pri-
uate, if thou haue a gift for
publike. Priuate is not ex-
cluded by publikē: but pub-
like is the best obiekt to
strengthen thy gift. Much
lesse then if thou haue a gift
to teach, shouldest thou
spend thy time in couetous-
nes, in pleasures, in ambi-
tion, in contention, in idle-
nes, in wantonnes; thy gift
is then ill bestowed, it is pi-
tie

tie thou canst not chuse a fitter obieſt for it, it is too good to caſt away about ſuch matters. They who haue gifts, if they employ themſelues no better, then drones, then dunces that want them, how long will they excell in them? If thou haue a ſeruent and deſirous heart to pray, chuse the beſt manner to offer it: reade not a prayer out of a booke (in thy priuate prayers), but labour to pray out of thine owne heart; for it is the beſt manner of vttering thy ſeruencie, of honouring God, of edifying thy ſelfe, of profiting another. So, if God haue giuen thee a gift of ſeruent loue, vſe it in the beſt manner, where loue is moſt required;

required; as in instructing, comforting, raising vp, and admonishing the ignorant, such as lie visited by Gods hand, the afflicted conscience, the fallen, the unruly: Heere thy gift would doe well. So if thou be wealthy, and hast a compassionate heart; set it on worke; not in giuing here and there a penny, as euery Christian can doe: but in doing some special good, some great good; relieue many poore ones, and such as deserue to bee the objects of thy loue, and bountie: giue not to beggers, vagabonds, idle persons: giue not a mite, but a liberall portion; for God required of *Dauid* the bountie of a King; and hee will
not

not bee content, that thou spendest thy gift vpon eue-ry obieſt, but both vpon the worthieſt, and in the wor- thieſt manner. Rare gifts muſt bee rarely ſet a worke, and doe more then ordina- rie good. Now yet in this point, there muſt be two ca- ueats obſerued. Firſt, *Chuſe a fit matter to worke vpon, but let it be within the compaſſe of thy particular calling:* Other- wiſe it is ill ſet a worke. *Ab- ſalon* thought hee had a gift of gouernmēt, but he would needes ſet it a worke in go- uerning his fathers ſubiects; that was to play the buſie- bodie, not the *Gouernour*. If thou haue a gift of zeale to reforme publike abuſes, in the place wherein thou liueſt;

liuest; stay till God call thee, and set thee on worke: else meddle not with the Magistrates office, nor censure him for his defect, thou art but a priuate man, thou maist shew thy zeale in reforming thy selfe, thy familie; but be not busie in meddling, whē God doth not call thee. Thy lamenting those abuses which thou canst not reforme, shall be a discharge for thee. If thou haue a good gift in vnderstanding the Scriptures, a good iudgement in matters of religion, thanke God; be feruent in the vsing thereof, by way of instructing thy priuate conscience & charge: but take not vpon thee to be an expositor of the scriptures,

tures, or to censure the Minister. Thy calling is but priuate, thou maist not doe any publike function. So also, thou art desirous to relieue the need of the poore seruants of God; but thou hast not abilitie to doe it: rest thy selfe, thou art discharged, thy desire shall stand for payment. The second rule is, That yet wee submit our selues willingly to that necessity, which God laies vpon vs. The Apostle *Paul* was desirous to haue preached the *Gospel*: to haue enioyed his libertie without restraint, or imprisonment; to haue gone where hee listed and vsed his gift: But when hee saw God was against it, and would

would haue another kinde of seruice of him; and bee honoured another while by his patience, humilitie, and holding his peace, he disputed no longer : so God had the honour hee sought, hee had the desire of his heart. God will sometimes serue himselfe by one gift, sometime by another : let vs applie our selues to his will. For if we seek to make way to our owne gift by vnconscionable meanes, hee will con vs no thanke; we are our owne caruers, let him that set vs on worke, pay vs our wages. In both these cases, let vs desire to doe more good then we can; but let vs dare to do no more, then we may : in the best seruice we
are

are but vnprofitable, but in the other, we are vnfaithfull seruants. Say not thus, seeing I cannot doe in the Ministerie or otherwise as I would, I will doe nothing: Nay: though it be best to preach often, yet, if thy infirmitie or state admit not; better to preach now and then, then to bee wholly silent: And so in other like cases. To conclude then, let vs (with these caueats) seeke to vtter and improue our gift of seruencie, or any other in the best manner wee can; that God may accept it at our hands, with the more welcome and reward: And so much for the fourth point.

Now followeth the last
do-

doctrine (but not of least importance) grounded out of the reason of *Dauids* refusall. He would not take it on gift frō *Arauna*, lest God should haue paide *Arauna* for *Dauid* his seruice; but *Dauid* lookt to gaine by the bargain, as deare as hee gaue for it: he knew how to improoue it to better purpose, then *Arauna* could improoue the money; and therefore he tels him, hee would not serue him without cost, from whom he expected so great gaine; *I will not serue the Lord my God* (saith he) *of that, which cost mee nothing.* And what can wee lesse collect from hence then this (by the perpetual equitie of *Dauids* temporary fact), then this,

Doct.

*The seruice
of God is
costly.*

this; *That the seruice of God is costly?* God abhorres all scantnesse of heart and hand in our seruing of him; as thinking himselfe worthie (both in the whole course, and in each part thereof) of the most bountiful and large affection and seruice, that his poore and vnprofitable creature can present him withall. Many doubts arise about this; for some may object, first, *Dauids* especial obligation hereto by his late grieuous offence: secondly, his royall person, who (being a King) might easily bestow it: thirdly, his generall profession, who (being a Iew) was tied by the *Ceremoniall Law*, to material cost in the worship of God:

Object. I.

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3

K

which

Sol. 1.

which cases (say men) either seldom, or not at all, touch vs; and therefore we hope to be exempted. My answer is for the first case; it is to be feared, that the most of the who object thus, if they looked better into themselves, should find many as speciall occasions to enlarge their cost in the worke of their *Repentance*, as *Dauids* here was; yea, and for sinnes as hainous, & relapses as dangerous as his: and yet wee can wind our selues out of these charges notwithstanding. For the second case, I say that this cost of his was neither such for kind or measure, as only concerned his Kingship; but might well haue been the case of a meaner

Sol. 2.

ner person then hee : and though I deny not, but there is respect to be had in outward cost, to the abilitie of each man ; yet this example here is not so eminent for the gift it selfe, as for the spirit wherewith *Dauid* was led in the giuing thereof. And lastly I say to the third, God hath freed vs frō Iewish costs indeede, and taken that burden from vs : but I answere, first, hee hath not freed vs from one yoke, that we should shake off al yokes (euen that which ought to seeme easie and light) : but will haue vs know him still to be the God of our bodies as well as our soules (both hauing cost him the same price), the God that may

*Sol. 3.**Mat. II. 30*

command our purse(as need requires),as well as our conscience: and wee must take our selues tied by as moral a band to *Euangelicall* cost(if I may so call it)-of supporting his *Gospell, Ministerie, Temple and Church with the appurtenances*; as to vphold the Ciuil State, wherein we liue,by our taskes,subsidies, scot and lot, to which wee contribute either in warre or peace. Secondly, I say, my chiefe aime is,to pleade the proportion of *Dauids externall and inward cost*, to the spirituall cost, which we owe to God in each duty of his seruice: which if it be grated me(as it needs must, except *David* did more then he saw cause to doe), I haue
my

my desire. So that it still remaineth firme, that from hence we learne, that euerie part of our life, much more our whole course of seruing God should fauour of this cost; and the common scantling and cyze, whereby the world measureth out God his due, is to be abhorred as abominable.

Reasons of this are many: and first, because Gods seruice is most gainefull, therefore well may it be costly. It is a rich trade, aduancing all (that follow it hard) to a great estate: accordingly as *Dauid* speakes; *That hee determined to keepe himselfe close to the commandements of God, because he was his portion, and exceeding reward.* So *Paul*

1.Tim.6.6.

saith of *Godlinesse* (al one), it is great aduantage, hauing all sufficiencie and content-

Psal.19.11

ment in it: and *Dauid*, In keeping thy commandments there is great reward.

Prou.18.1.

If so gainful, what wōder if cost-ly? For the fruit of a mans delight or desire, *A man will separate himselfe* (as the merchant, when he had seene the pearle); that is, vse his best

Reas. I.

It is gain-
full here-
fo. & costly.

wits and diligence. In our Grounds, Orchards, Gardens, for our profit or pleasure, what cost will we refuse in manuring, dressing, planting, weeding them? For we looke their fruit should pay for all. Our shops and trades we will duly keepe and attend vpon; for we look they should keepe vs: and herein

we

we are so earnest husbands, that wee are faint to excuse the matter, *that without hard following, nothing will come of them.* Our children if wee see them any thing towardly, what cost bestow we not vpon them in their training and education at home, abroad, in Vniuersity, Court, in Trades, Trauelling, &c; al to ripen them, that another day they may stand vp to credit vs in our places? Nay, whence is it, that in this learned age, the wits of men haue so perfected all Sciences, trades and courses; but for the more ease and commodious vse in the life of man, to auoid needlesse cost and trouble, and goe the next way to worke? Oh, if

*We lay on
cost where
we looke for
fruit.*

men saw or aimed at any benefit in this trade of religion; if they desired to attaine either to any more easie practise, or blessed fruit, then the common sort find: they would straine their wits euen in this point also, to bring religion into more familiar acquaintance with themselves! Especially after so long leasure of peace, libertie of Gospell, and helpe of sundrie writers; who haue laboured (for their sakes) to reduce this art of godlinesse into the most plaine method and direction, in their treatises: doubtlesse the willing-minded (long ere now) would haue tried these conclusions vpon themselves; and thereby haue found out the

the best, most substantiall
and sound course of seruing
God. And hauing found it
in *thesis*, would haue descen-
ded to the *hypothesis*; and
charged theselues to stoope
and submit thereto, whatso-
euer it might cost them: as
knowing that no bungler or
fluggard is euer like to
thriue vpon this profession.
But indeede the most, either
looke that this fruit should
follow them, whether they
take paines, or not (sleeping
or waking as we say); or else
they are indifferent whether
they attaine to any great
fruit or no. Men thinke, if
they be tampering with re-
ligion about hearing the
word, or such like, all is well;
though they neuer come to

*Where there
is little
looked for
by religion,
little
cost is be-
stowed.*

see the least gaine thereby; either in freedome from euill of all sorts, or feeling the presence and worke of the spirit, which brings vnspeakable peace, and good things into the soule. And hence it is, that they walke in the common tract, and bestow as small cost vpon religion, as they looke for thanke or fruit thereby. As the meerely prophane find no sauaour at all herein (but in that which promisseth content to their lusts); so these professors bestow as small paines in this, because that which should encourage them is absent. Whereas alas! take away the fruit of this seruice (which next to faith, working by loue is a
prin-

principall motiue thereto),
 what *singular thing is in this*
beloued, aboue other beloueds;
 and yet I speake of no mer-
 cenarie, but ingenuous and
 true seruers of God. The
 best scholler is euer the best
Student; and the taste of
 thrift makes the best hus-
 band: euen so aske a sound
Christian, why he is at cost,
 so duly to hold his faith and
 confidence in God and his
 al-sufficiencie; to humble
 himselfe daily vnder the
 burden of sinnes past; to
 walke charily, and preuent
 the like to come; nourish his
 well-disposed affections to
 dutie, doing, and meanes v-
 sing (which is an airie gift,
 hardly caught, and soone
 slips away); and what will
 he

Cant. 5. 9.

*The gaine
 of godlines.*

Iudg. 9. 9.

P. 7. 10. 11. 12.

hee answere yee ; Because I
am loth to forgoe my fatnesse
and sweetnes, wherewith I che-
rish mine owne soule, and de-
light the Lord, yea though I
might aduance my selfe aboue
the trees : I escape hereby
the torment of a wretched
conscience, find welcome to
my God, in pouring out my
whole heart vnto him, find
ease and toleration in my
greatest causes of feare and
heauinesse : I carry away
blessing for the whole day
in free egressse and regresse
with the Lord, and accep-
tance with him in all the
actions which goe through
my hands, religious or ci-
uill; settlednes in my course,
and freedome from terror
of affliction and death. No

won-

wonder(if such gaine bee to
bee got) though a man will
be at cost: he may well ten-
der it to God, being so well
paid for it. Assure wee our
selues, this our slightnesse in
seruing God, which many
are tainted with, euer vnset-
tled, weary, and cloide with
other matters (which God
will make the bane of those
that so offend him) proceeds
from this shallownesse and
hollownesse, that wee aime
not at the true end & gaine
of godlinesse. Yea, this on-
ly thing were enough to
make religion a burden and
bondage (which els through
long custome might be-
come our meate and drink),
that our eies are blinded
from beholding our glori-
ous

*Bitter and
bad fruit at
length
makes a
good man
looke about
him.*

ous recompence, euē in this
life an hundred fold, besides
the other : so that how can
we but take a trifling course;
or what heart haue we to be-
stow cost, where our hearts
haue no interest in that
sweete benefit, whereon we
might set our loue or de-
light? Perhaps at length
whē men haue long mocked
God with their patcht ser-
uice, and run a weary course
of houerlinesse : they fee-
ling God to bee against
them, smiting them with an
hard heart, and impenitent;
debarring them from their
old communion they had
with him, besides outward
vexations that driue them
to their fingers ends: then I
say (lest their hearts should
breake,

break, through silence) they
complaine all is not well;
and resolute to looke better
to their steps, and plie God
with more zeale and dili-
gence, as *Iob* and *David* in
the like cases did. But to
such I say, it had been better
they had neuer swarued so
farre, nor giuen such aduan-
tage to the Diuell, to hold
them in the snare of their
owne sinne; for it must be a
strong check of conscience,
that must make the heart
(once defiled with this cor-
rupt ease and idlenesse) to
rouze vp it selfe and awake.
Although I deny not, but it
is better at length, and thus,
then not at al, to repent and
amend: and such as are the
Lords, he will pull at them
violent-

Iob 29.2.
Psal. 42.4.

conclus.

violently, rather then he will suffer them to lie in this pit of miserie, wherein they are plunged (yea, though some great sinne haue brought them to this weakenes); and settle them in a more sound and carefull course againe, if they be wise to hold it. To conclude, the summe of all is, if such gaine be to be had by seruing God, let vs not grudge at cost: and if wee can crie out of him as an vnreasonable man, that peeles his ground with ostē crops, and pulles all heart out of it; but neuer laies on any cost, whereby some commoditie might arise: let vs much more censure our selues for foolish, if we look that *Religion* should yeeld

vs

vs the full haruest of increase; when we prouide for the contrarie, by our slender husbandrie: And this for the first.

A second reason is, that religious walking with God is an hard trade, & therefore costly. Hard (I say) to that peice which is vnmortified in vs, though otherwise an easie yoke and light burden; and long in learning thoroughly, yea, long ere any mediocritie of skill be attained therein: and therefore it is no slight course which will serue to ripen vs herein, but we must be at cost with it. Many Christians (otherwise not the worst) are so silly, that they thinke themselues to haue wonne the goale, when

Reas. 2.
Gods seruice hard,
therefore costly.

In what sense it is hard.

when they haue got a little zeale and loue to the word, and are generally carried by honest meanings, and some deuotion. Where as alas! religion stands in an endeouour to please God in one dutie as another; to see that all be found betweene God and vs, that we bee fit to giue vp a good account of our faithful walking from day to day, and throughout our life; y death be not vnwelcom, guiding our selues wisely, as well in the vse of things indifferent and lawfull, as the shunning of vnlawfull, &c. And how few walke thus? If our minds were bent this way, wee should bring in another verdict of religion, then we do;
and

and say, *Ars longa, vita brevis.* How many go for religious, who in all their life time can say they haue enjoyed the tithe of gaine, or spent the tithe of cost required thereto? Alas! how raw, weake, ignorant, rash, soone carried to impatience or vncharitablenes, vnthankfulnes? how cold and seldom in prayer, barren in fruits, content to serue God by the grosse, or liuing by vaine cōparisons with such as come farre short of Gods cize & standerd? Or if they be drawne in any sort out of these and such like, yet with how much ado, in how long time, and by how leisurely degrees? How long (may many a man say) haue I waited

*Long it is
ere we at-
taine any
great mat-
ter in re-
ligion.*

ted at the poole? how long
haue I stood vp to the ankles
in the waters of the *Sanctua-*
rie, ere I could wade any
deeper either to the knees
or middle? And the preti-
ous liquour of instruction
and grace, how flowlie hath
it entred into the narrow
neck of my mind, and more
narrow creuice of my soule?
If yet I may not say with
shame, that I feele this dew
of the spirit to bee dried vp
in me; and that I may rather
bee put back againe to my
fescue and first elements,
then be taken vp (as a profi-
cient fit to teach others) in-
to an higher forme? Oh
now I see cause to wonder
that euer the Lord could
beare with me so long (vn-
reuenged)

reuedged) for my so notorious paltring with him, stealing a great part of his due, vpon both Sabbath and other daies from him, and playing with him no better then fast and loose? I would be loth to countermine my selfe, and to crosse my owne purpose (I meane) while I dissuade men by these reasons from slighnes, to discourage them altogether by the cost and difficultie (for as I know there bee many measures of grace, so the meanest with vprightnes is accepted with God): but my desire is hereby to thrust a prick in the sides of sluggards; that they may goe about this seruice of GOD more nimble, and count it
their

*All duties
of religion
not equally
easie.*

their chiefe care; not their second or third emploimēt, when all other things haue had their better attēdance. And to such I say againe, GOD hath hard peeces of work to do for old seruants and beaten souldiers, as well as easie for nouices. And therefore if it bee long ere the doctrine of particular faith in promises cōcerning soule or body, of knowledge about the doing of particular actions with discretion, of praying and meditating aright, of mortifying a lust and rooted corruption or qualitie of heart, tongue, or life, long (I say) ere the doctrine of these be tasted, digested, practised: what shal wee then say of the doctrine of

of daily vsing the Christian
armour of readinesse for our
account, of preparing for
the crosse, or patient bea-
ring it; yea reioycing vnder
it, denying of our selues e-
uen to the death (if it be the
will of God); yea desiring to
be dissolued? what shall we
say to those hard streights
which many haue been dri-
uen to, to renounce liberty,
peace, and dwelling, with
the comforts of this life, or
else abandon God and his
seruice? Not to speake of
strong tentations to some
sinnes (which our peculiar
nature drawes vs to, and be-
traies vs thereby to the Di-
uell), especially being sud-
den to vs, as the necessitie of
an armed man? And yet I
doubt

*Conclusion.
Refuse not
labour,
where such
hardnes is.*

Heb. 5. 14.

doubt not to say, that hee who knows not a great part of religions difficultie to stand in resisting these, little troubles himselfe with the cost of that seruice I speake of. But to wind vp al in one, is it thus laborious a trade to be a good seruāt of God? doubtlesse no cause then, we should stumble at the mention of cost: for who euer knew hard things compassed with slightnes and ease? No, no, it must bee an earnest, vnwearied accustoming of our selues to this worke, est one part of it, est another, and it must haue the *wits exercised to discerne betweene good and euill*. It must be minded as that one thing necessarie (whatsoever

uer else be in hand); and the heart occupied stedfastly in this meditation, *How shall this day be well passed? how shall I shunne contagion by occasion of this worldly dealing, or that? eschew vanitie in the use of this liberty and pleasure, or that? be armed against sudden motions injected by Satan, to couetousnes, wrath, reuenge, vssetlednesse, hollownesse in lone, pride and forgetfulnes of my owne pronenesse to offend, lewd alluring companie, with a thousand such? Which (I assure ye) will pose a Christian,* and put him more to his plunge, then the actuall doing of many a good dutie either in y worship of God, or the workes of calling; although we must thinke the

L mind

minde must bee in frame to these also, or else they will come but auckly forward. And so much for this reason.

*Reas. 3.
Gods seruice is
large, therefore
costly.*

Againe, Gods seruice is costly, because it is of large extent, and requireth much attendance. We commonly say, that if a man haue many to maintain and provide for, as wife, children, seruants, kindred, poore, Church and Commonwealth, &c, he had need of a large purse, & a free mind, or else some of these will come short of allowance. Gods seruant had not need bee of a streight penurious spirit, hauing so much work lying vpon his hand. The house of God is rightly compared

pared to the house of a great Noble man, which hath varietie of offices in it, and all full of worke. The Magistrate, the Minister, the Artificer, the *Student*, the *Lawyer*, the *Master of family*, & each peculiar office hath his distinct worke assigned him: and yet each of these hath a generall seruice of *Christianitie*, besides the other, euen the duties of both tables to attend vpon; against which no time, place, occasion or circumstance can prescribe, or plead exemption. It is true indeed, that one act of *seruice* may at some instant dispense with some other, as a worke of mercie, with an act of sacrifice: but dispensation is no

discharge, the obligation still holdeth. It may well be true of this *seruice*, which *Heathens* spake of vertue: that it is so large, that no one part of the day can well want his work. From our rising vp, to our lying downe, Sabbath or weeke day, going out, or comming in, alone or with others, vnder the crosse, or in peace, in our callings or lawfull liberties, both by inward exercise of grace, and outward performance of dutie: we are still called vpon to haue the law of God neere vs, written vpon our hands, in our foreheads, in the fringes of our garments, to goe with vs. If each finger were an hand, nay if each haire of our head were

were an instrument, wee should find our selues work enough. And therefore *Dauid* dares not promise so large obedience to all Gods commandements, except *God* enlarge his hart. Thy law (saith he) is exceeding large, not for reward only, for continuance, for perfection; but for extension also and multiplicitie of duties. Now if it bee thus large, had not each *Obeier* of it neede to haue a large heart to attend vpon it? *God* be merciful to vs! The common sort of vs make it narrow enough; our seruice is slight, and may be thrust vp into a small roome, for it goes neere together: and the best of vs may say when all is done, *Oh vnprofitable*

Pf 119.32.

table seruants! But our sin impeacheth not Gods truth: It is as possible for a needles eye to admit a camell, as for an hide-bound streight hart to vndertake this taske. *God* is not as men: hee will endure no seruants to capitulate with him, about their worke, and the number of duties which they will doe, or not doe: but Gods seruant must apply that common speech to himselfe, *A seruant I am, and I count no peece of work strange vnto me, none (through my Masters help and grace) shal come amisse.* As I submit my selfe to this cost of seruice in respect of the intention & zeale, wherewith each particular dutie must bee done: so I see, the like

like submission is due in regard of the extension of my heart to all duties in generall : as there is a cost of qualitie, so is there of *quantitie* also : as I desire with *Salomon*, *to doe each dutie which lieth vpon my hand to do, with all my power* : so with *Dauid*, *I desire to haue respect to all Gods commandements* In this respect there is a difference betweene great mens & the Lords seruants : for they commonly keepe seruants for state, number, and furniture, rather then vse : the life of such seruingmen (for the most part) is a nominall seruice, but really a masterlesse idlenes. But God keepes no such : none of his are bare followers, or retainers vpon

Eccl. 9.10.

Liuerie; but (as those workers in the vineyard) they are Gods daiesmē for terme of life. Good reason: for their seruice must bee their inheritance: whereas commonly we see, that the other seruants we spake of (besides the fruits of their idlenesse, in riot, vncleannes, rapine and shameful death) hauing once put off the liuerie of *Servants*, put on the liuerie of beggers al their life after. To conclude, it is a true speech, *Whatsoeuer is done according to Gods will, is done equally, in one point as another.* And, as he that is guiltie of one commandement, is guiltie of all: so, the affection of him that soundly obeyeth God in one dutie, is readie to obey in all.

all. As there are many operations, yet but one spirit: so there are many parts of seruice due from a Christiā towards God; but yet there is one heart and soule of grace going through them all: not diuided with the action, but knitting al actions together with a comely and equall mixture of loue and labour; which otherwise, the varietie, measure, and continuance of them, would make wearisome.

To draw to an end of reasons, a fourth may be this: Although we haue a diuell within vs (an euill heart I meane), yet we haue in this businesse to deale with the diuell also without vs; who by the most substantial, sub-

Reas. 4.

*The Diuell
tempteth to
lightnesse.*

Luk. 17. 10.

Iam. 3. 2.

His suggestions.

till perswasions that can be, labours (with such as hee cannot wholly disswade frō being religious) to draw them to a slight course herein, assuring them it wil serue the turne. Tush (saith hee) thou art told by God himselfe, that when all is done thou art but an vnprofitable seruant. In many things we sinne all : thou art not yet *canonized* in heauen, but a mortall creature compassed about with corruption. And if thou well consider thy selfe, what great matter art thou like to come to with al thy labour ? or why shouldest thou make thy selfe noted by the greater part (of ordinarie and carnall professors), by thy affecting of a singu-

singularitie? Euen these precise Preachers themselves are (as the common sort) full of their blemishes, and bind heauie burthens vpon the shoulders of others, which themselves wil not lift with their least fingers. And besides, God is not so streight a Master, or so curious, as to exact such cost at thy hands; but is easily entreated, and will take any thing. I need not stand to answer these, (I should digresse too much); but know it, by these or such temptations (if GOD make thee not wonderfull wise) the *Diuell* will keepe thee in the fetters of a meere contemplatiue course, without discerning how superficiall it is. And heere, hee desires
but

Prou 1. 17.

but audience : for thou hast
an Orator within thee day
& night pleading for him;
the tentation wil soone pre-
uaile, seeing it followes the
haire, if there be not a pre-
uention vsed betime. Yea
so exceedingly malicious
and craftie is Satan herein,
that although wee seeme to
smell him out; and that, *In*
vaine is the net laid for that
which hath wing; yet he will
not giue vs ouer. Tush (saith
hee) if thou wert ignorant,
thou mightest feare; but
thou art resolved to cleaue
firmely to GOD in dutie,
thou abhorrest to be slight.
And thou (it may bee) thy
selfe canst say, I haue found
by woful prooffe, what trou-
ble it hath wrought me, ere

I

I could returne to a better course: far be it from me to dash my foote at the stone, which I haue so oft stum- bled at. But oh remember ! continuance of time will trie vs to the vttermost: though wee haue discerned our owne loosenes and slip- perines, and repented of it; yea made sollemne couenāt betweene GOD and our soules, that we will looke to our selues; yet the diuell by the flesh warreth against the spirit of God in vs, and in time will make that seem wearisome, which was long welcome : which if we resist strongly, it is well : but if we be foyled, woful experience tels vs, that we neuer seemed to be lifted vp so high in an heauenly

*Time will
try vs.*

*Hard to
dwell vpon
any good
thing.*

heauenly affection; but wee are fetcht downe againe as low, to make a common, vn-sauourie matter of the seruice of God. And the malice of Satan herein may appeare, not only in the violent holding men off from any inward acquaintance with *God*, in a constant walking with him through the day: but euen in this one instance (among many) of *Meditation*. He knows very wel, that howsoever euill things can infect vs with a slight touch and away; yet good things seldom yeeld vs fruit without *serious* insisting and dwelling vpon them. And therefore he striues to make vs (if not altogether barren and void of good thoughts, yet)

yet) euen strangers to our
selues in the midst of our *Soliloquies and meditations*. So
flilie comming betweene
barke and tree, that when
we haue lighted vpon mat-
ter worth the musing of, as
*Gods alnsufficiencie, examples of
mortalitie, some of our sinfull
corruptions, &c:* yet we shall
not bee able to lay them so
to heart, that the affections
of *confidence, ioy, feare, hatred*
should thereby be stirred vp
in vs; without which, our
meditation is a slight pas-
sage without savor or fruit.
So hard a thing it is to be
in earnest with a mans selfe
(euen in good exercises),
without wandring and e-
strangement of affection:
the wheelles whereof being
strucken

strucken off, our best thoughts are as the sound of many waters, and leaue no impression. And know wee this, *Satan* can no way desire to hurt vs more, then by perswading vs (against our conscience), that a perfunctorie seruing of God will be taken at our hands: for hereby hee enfeebleth our knees, and weakneth our hands, locketh vs vp in a sleepe, slothfull humour (such a one as *Dauid* was haunted with, in that his seruing of GOD for a yeeres space, after the committing of murther and adulterie, till *Nathan* had roused him vp), which is as pleasing to the diuell, as it is lothsome to God. It may be we think
he

he should take smal delight
in molesting vs thus, we be-
ing deliuered from the feare
of condemnation: but con-
sider wee well, that as our
Lord Iesus escaped him not:
so hee will solace himselfe,
& whet his malice in eclips-
ing the beautie and com-
fort of our profession, and
our credit in the Gospell,
when he cannot bereaue vs
of our *Crowne*: and tread vp-
on our heele, when he falles
short of crushing our head.
Be wise in time, though thy
gifts bee neuer so excellent,
yet if that One of *feare* and
iealousie ouer thy false and
formall heart bee not held
and maintained: euen thy
grace shall be a weapon a-
gainst thee; the *Diuell* will
cast

*Satan will
do the hurt
he can, if
not, that he
would.*

is iud.

Pro. I. 32.

cast oile into the flame, if he cannot quench it; bearing thee in hand, thou needest not call in question thy foundnes or cost in serving God, nor be over-strict and precise in doubting the contrary; for thou art able to speake excellently, and pray fervently, and art much set by and accounted of by many (who yet know thee not as thou shouldest know thy selfe); and so the proverbe proves verified, *Ease (and pride) slayeth the foole* : him whom many a foule temptation could not foile; yet this conceit of being in good case already, and fearing no danger hath overthrowne. The diuell hath most professors at this bay; and were it

it not that the Lord checks
their conscience often by
the ranke sauour of some
degenerate fruites,proceed-
ing from their secure, hol-
low and slight dealing with
him, they would sleepe in
this cradle vnto death. But
when the word is suffered
to worke kindly, that breaks
out which lay long hid; the
they see what a litter of cor-
ruption lay long vnpurged
out, by reason of their sor-
tish, sensuall course; they be-
hold y^e secret infection that
hath tainted all their hea-
rings, prayers and worship-
pings of God; they lothe
their slightnes, errors, vaine
applaudings of themselues,
whē they lay stil in many sins
vnrepented of and vnmorti-
fied.

*Till either
the word,
or the crosse
worke, we
sleepe in
this sinne.*

fied. And then they change their minds, and conclude, *Cost me what it will, I will serue God no longer with such an heart as this: these vile qualities I will cleanse out, ere they come to the sight of the world in more grosse offences; for they threaten me shrewdly, that my course is neuer like to be sound or sauory, while such stufse harbours within me.* Well is it with that man, whom by these, or the like reasons, the Lord shall quicken, to see what seruice it is which he abhorreth; as also to be-teame him more cost, and renounce all houerly patching seruice. And seeing till then we are not as we should be, let vs entreate the Lord (if his word and blessings faile)

faile), rather by some merciful and secret correction to worke it, then not at all; which if some came not to discerne in themselves by this meanes, *viz.* that God crosseth them by an vnthriuing and vnprosperous estate in soule or body (some way or other), they would neuer see it: And thus much for reasons. As for the chiefe reason grounded vpon the rules and examples of scripture, I will scatter them thorow the whole treatise.

To ioyne more closely with the vse of this, let mee first bee suffered to come within men so neere, as to conuict them, that they are guiltie of transgressing against this rule of cost. Iudge
we

Conclusion.

*Vse I.
Conuiction
by the se-
cond Table.*

Luk 7. 40.

we our selues by that of our *Sauour* to the *Pharisee*; *Simon* (saith hee), there was a man had two debtors, the one ought him five hundred pence, the other fiftie, hee forgaue them both: whether of the two (thinkest thou) ought such a creditor most loue? I suppose (saith *Simon*), hee to whom hee forgaue. True (saith our Lord *Iesus*, applying it to the woman which washed his feet): *But how is it, that I come to thy house, and yet thou hast not done to me as she hath done? my feete thou hast not washed with water, but loe she hath washt them with her teares; and wiped them with the haire of her head? My head thou hast not annointed: but she hath annointed*

*nointed my feete with oym-
ment. I haue either done
more for her, then for thee;
or else thou thinkst thy selfe
lesse endebted, and puttest
me off with slighter cost
then thou shouldest: but this
I tell thee, To whom little is
forgiuen, they see little cause of
louing greatly: but to whom
much is forgiuen, and much
felt and belieued to be forgiuen,
they neither can nor will chuse,
but loue much. And can loue
bee smothered from brea-
king out? or can a man car-
rie hot coales in his bosom,
and not be burnt? Could
Iosephs loue bee dissembled
to his brethren? or the af-
fection of the deare parent
or husband bee concealed
from the child, and wife of
his*

*No cost, no
loue.*

his delight? It is impossible. There haue been wiues that haue carried their husbands on their shoulders out of their sacked Cities: and apparreled their captiue husbands with their owne garments, for their more easie escape out of prison, themselues lying there in their steads: and friends who haue made themselues pledges for their condemned partners, offering themselues to death for their sakes. Doth a man despise life it selfe, when hee is to make testimonie of his loue? and cā we (who neuer came in place where any such profession was exacted) keepe life, libertie, and all without the least demonstration

stration of more easie cost?
This cost hath *cost* the bestowers their liues in Martyrdome, hundreds after hundreds; and some euen among our owne Nation within the age of man: and do we scotch (while we may enioy life and goods, and sit vnder our Vine and Figgetree with all blessings) to testifie this cost of our spirits, or some small outward charge, without impeachment of our estates? Alas (we say)! we loue the Lord Iesus: but doth not our cheape and base vsage bewray vs, and cause it iustly to bee feared, that wee loue him and his members much alike? We pretend we loue them, but wee take it for

• M gran-

*Particular
instances.*

Iam.2.16.

1. Our charity.

granted, they are well enough provided for; tush, they are (no doubt) well maintained, they haue great friends and wel-willers, who will see to them (and some indeed they haue, else God forbid: but God increase them, for they are few): but while all men loue them, all let them alone, and the *common Horse is ill shod*: and as it was said of *Alchimy, Amatur ab omnibus, sed tamen virgo est*: so here men doe *Amare & Sinere*, loue them while they starue; loue them while they can serue their turnes, but suffer them to be naked, and theirs after them to beg till they be ashamed, their wiues and children to shift for themselues. Lone them

them lesse with such loue:
regard and reward them
better; your words are as
honie, and your lips drop
oyle: but where is your
bountie, your bowels of
compassion, your cost in
Gods seruice, clothing
their flesh, warming their
loines, chearing their
hearts, prouiding supply
of their wants? Will yee
loue the Lord Iesus, and
let him goe ragged, vn-
uisted, vn timered? yee will
then pull your neckes out
of the *coller of cost*. And
yet this is but an outward
cost, and a twig (one of the
least that growes out of our
text). But yet know, he that
hath discharged ye à *Tan-*
to, that degree of *Iewish sacri-*

fice, or *Papish superstition*, hee hath not à *Toto*; but still some cost hee requireth of countenance, counsell, traue!; some of maintenance out of purse or equiualent, as the state of the giuer or receiuer admits. And where is the man among vs, so burnd in this kind (for ought I know), but may saue his hide with a small thong cut out of it, or shreds rather? although if a greater were spared, the rest (it may be) should thriue the better. But at death, then Oh mē will be at cost! I pray God it be not of their vnrighteous *Mammon*, wherewith they would make God recompence for the sinne of their soule. But this vnfauory, worme-eaten

Exo. 16. 20.

Man-

Manna, tis kept too long (if it were not brought forth before also); it is stale and stinking. Giue it God while tis seasonable; while it is in your power to keepe, offer a free-will offering (though it bee but as the Widdowes mite) and not of your superfluitie for ostentation or satisfaction sake; not when it ceaseth to be yours, yee cannot tell else what to do with it, pleasure and possession being gone together; *Post mortem nulla voluptas* (as the old saying is). And he that in his health, takes not *Salomons* counsell to doe al that is in his heart to doe, with al his heart and best of his cost and affection; commonly at death God accepts of him

Eccles 9.

M 3 and

and his bequests both alike,
as an vntidie sacrifice. Not
vnlike to that great rich
man of our Countrie, that
being in danger of death,
and put in mind of dispo-
sing some shreds of wealth
to pious vses, *Schollers at Vni-
uersitie*, poore both of the
place and others: answered,
His friends counsel was good,
but he had no heart: a iust
plague of God, hee did not
that in season which his hart
taught him to doe; therefore
out of season, heart and all
was taken away. But why
am I so large in this? surely
(in part) because (as I haue
said) offering it selfe fitly and
being needfull, I could not
balke it: but more chiefly,
that by this needle I might
draw

draw the thread after it, and by a sensible and confessed error, conuict men of a more priuy and ſecret one; and by this proportion ſhadow out the ſpirituall ſeruice of the common ſort of niggardly ſeruers of God. To which end I will uſe ſome other inſtances. When thou canſt not chuſe but doe that thou doeſt (for if thou couldſt, thou wouldſt) as for example, the ſeaſon of the weather denying thee thy wonted vanities, thou be- takeſt thy ſelfe to a booke (and as it may hit, the *Bible*, or ſome good author), and with half an heart (the other being where thou wouldſt faine bee thy whole ſelfe) readeſt a few lines or leaues,

2. *Expenſe of time.*

Slight rea- ding.

M 4 which

which, when thou oughtest to doe in the morning or other season of the day set apart for the nonce, thou neuer dreamest of, what cost I pray thee art thou at with God? *Doe not euen the Publicans and sinners likewise?* When thou art wearie of toyling and moyling all day long, hast spent thy freshest wit, and best strength of the morning, and so forth on, in other businesse either euill, or not well carried; then at night, late, with an heauie head, and vnweldie spirit, thou fallest vpon praier: dost thou not serue God with that thou else canst not tel what to do withall; giuing a bare, cold, scanty offering, and reseruing the principall for thy

sight
prayer.

thy selfe? When thou takest a praier book into thy hand, turnest and readest ouer a few staruen sentences without deuotion (for else I doe not wholly condemne read prayers, if circumstance of person and manner be considered), and it may bee vnseasonable and impertinent; who oughtst to serue God with all thy might, courage, and strength, and be able (in time at lest, as the babe which hath long gone by a stoole) to put vp thy wants to God with discretion and feeling; tell me, Dost thou not serue God with that, cost thee nothing? No premeditation, no striuing in spirit, no reuerence, no heart attending thereon? Thou

M 5

art

Conuiction
of particu-
lar estates.

1. The Ma-
ster of the
family.

art an Husband, a Parent, a Master; and contentest thy selfe to be prouident, to follow thy businesse, bring into thy coffers, complaining (as God might farre better do of thee) that *Servants* were neuer so slight, slacke, and vnfaithfull, dogging them to their worke: But thou neuer walkest with thy wife as a man of vnderstanding, shewing a meeke spirit, bestowing the cost of gentlenesse and loue vpon her, and of binding to the peace all rigour and austeritie of nature; neuer takest thy young ones aside to instruct them in the trade of their youth, nor teachest thy family the feare of the Lord; nor becommest in thy ordinarie exer-

exercises as *God*, that is, as the mouth of God vnto them, although thou beare the name of a Professor neuerthelesse; I pray thee aske thy selfe, is this seruice of thine costly or cheape? So thou that art a Minister of the Gospell, and preacheest for fashion, for custome, for necessitie, to fill vp the roome, and spend the time twice a quarter, or once a moneth, by a substitute (when yet thou canst not answere by proxie to God), without loue, labor, or fruit, not in season and out (as thy gift and strength wil suffer); not seeking them vp for God, but that they haue for thy selfe, obseruing none of their wants, estates or oportu-

2. *The Minister the Gospell.*

3. The Ma-
gistrate.

portunities (for the better insinuating into them); I aske of thee, is this cost? doth this kind of feeding betoken loue? If thou louedst our Lord Iesus, wouldst thou thus feede his sheepe? Thou wouldst not, thou durst not, but with *Peters* loue, *Peters* cost would go; thou wouldst *feede, feede, feede and rule* his lambs and his sheepe. If the same loue of God were in thee, O Magistrate, wouldst thou content thy selfe to occupie the roome, and yet turne the edge of the sword vpon the good, and bolster the wicked? Wouldst thou set all at six and seuen, and onely framing thy selfe to go euen with the time, not goe one haires

haire breadth out of the
common path, to honour
God in thy place, to backe
the VVord with the sword,
to set vp and aduance Gos-
pell and Ministerie, to dis-
courage the vnruely, breakers
of *Sabbath*, haunters of lewd
houses, scorner of the
good? VVouldst thou ioine
with the enemies of the
Lord, and equiuocate with
thy conscience for feare or
flattery, or bribes? No, no (as
thy reach would serue) thou
wouldst *betimes cutt off from*
the Citie of God all the ma-
lignant; and thou wouldst
streine one ioynt of thy au-
thoritie, to search and driue
out such as are Popish, pro-
phane, Atheisticall, Cana-
nites, Goates, and spots of
assem-

Psal. 101. 8.

4. Patrones.

assemblies. Oh thou wouldest bee at more cost with God, and at lesse with thy pleasures, with thy lusts, with thy lewd companions, thy gamings, thy vanities: God would then giue thee a more royall spirit to bee at more cost with his seruice (hee hauing been at cost with thee, to set thee in place, & make thee a more then ordinarie seruant of his), so that then thou wouldest say, *Let others doe as they list, I will not serue the Lord of that which costs me nothing.* Yee *Patrones of benefices* (who are specially called to serue God with cost); you who are betruisted with the free choise of the *Stewards* of Gods owne house, vpon whom either the welfare

fare or affamishment there-
of dependeth: if there were
in your breasts the least dram
of *Christs* loue, durst you
turne this charge of bestow-
ing cost vpon *God*, into the
making a *commoditie of God*
and his *Altar*? Our Lord *Ie-*
sus laid downe his life for his
sheepe, redeeming them
with his bloud (a price of in-
estimable cost); and dare
you sell this birth-right for
pottage, this so dearely-
bought purchase, for mo-
ney; yea, your owne soules
to the *Diuell*, for that which
shal be no more worth then
old shooes? I speake not now
of those to whom you sell
them (for who dare buy
Sheepe of such price, but but-
chers, who know how to
make.

make a gaine both of their flesh & fleece)? but of your selling them onely: and (I say) if the spirit (not of *Dauid*, but) of a Iebuzite, were in you, durst you doe it? The Iebuzites conscience heere made scruple to take mony for this barne and floore; because it was to the end that an altar might be built thereon: and dare you for trash sell *God* out of doores, his *Altar, Temple and all*? How vnlikely is it, that (if neede were) you would purchase an Altar for God (*like Dauid*) vpon your owne cost; when you dare make of his Temple a priuate gaine to your selues? *Dauid* heere of a *Barne and Threshing floore* makes an Altar now, and a
Tem-

Temple (in his successour); you in your owne persons (some of you) make of *Altar and Temple, a Barne and a Threshing floore*. And if not really these or the like: yet you turne them into a *Den of theeues*; herein being worse then those *Chapmen* in the *Gospel*; for they only sold & bought in the Temple, but you sell the Temple it selfe. You Iudasites (I should abuse *Ornan*, if I called ye *Iebuzites*), did our Sauiour whip these out of his Temple, and dare you come in? Dare you lift vp those hands to *God* in prayer, which your pillage hath made impure? Or shall hee bee your mouth either to God, or from God; whose mouth

s. Parishio-
ners.

mouth and conscience both
you haue stopt and choked
with the partaking in your
sacredge? And is it not e-
nough, that bad *Patrones*
spoil the Minister before
his entrance (as hurtful birds
that eate vp the first blos-
somes); but you also, their
people and *Congregations*,
after entrance should like
Locusts, destroy their Au-
tumne and ripe fruites? I
meane, defraud them of
those tythes, which both
Law and conscience yeeld
them for their learned and
painefull labours. Is it not
enough, that (like him who
went from *Ierusalem* to *Ieri-
cho*) they bee wounded by
theeues, but they must also
suffer violence at the hands
of

of their neighbours and *familiars*? When were there so many suites of Law (I say not betweene the *contentious* or *couetous Minister* and his people); but betweene the *vnthankfull, couetous, and wilfull people, and their learned, worthy Ministers*? Except they will yeeld vp their owne right, and their posterities to them, who could be content to suffer them to serue and starue at the Altar; there can be no indifferencie, no peace obtained at the hands of most *Parishioners*: I would I might say those onely, who are ignorant of their duties; and not also some, who would seeme zealous in the first Table toward God and his seruice. Is
this

this a token of your voluntarie cost in seruing God, when you denie him the *cost* which is necessarie? and could bee content to serue him all the yeere long in publike, without one penie cost; if Law wroung it not from ye? Is this the encouragement ye giue your *Pastors* for their care & paines, that while they are bowing their knees to God for ye, or beating their braines in studie to teach ye, you are trauersing suites against them, or deuising meanes to defalke their maintenances; so that they must bee compelled to leaue their callings, their attendance at the *Altar*, & tyre both bodies and mindes in the pursuit of those

those quarrels, which your importune and tedious oppositions haue raised against the? Thou ô Tradesmā (who professest the truth), if thou louedst *Christ Iesus*, wouldest thou dispense with him in thy affaires, pretending thy selfe an honest man, making others to relie vpon thy word; but in thy dealings taking thy libertie, borrowing & trading with other mens goods, and leauing the in the lurch, breaking thy day and promise to thy customers, setting a deceitfull colour of praise vpon thy wares, denying thy bargaines, deceiuing thy partners, vsing false measures and many words (in which is much sin), and by all

6. The
Trades-
man.

7. The
Towne Of-
ficer, or
Head bo-
rough.

all these vnder couert of the
Gospell, selling thy selfe to
the *Diuell* for aduantage,
and going to hell with cre-
dit? No: thou wouldest say,
I will put on the breast-plate of
righteousnesse, I will be at cost
with God in my particular cal-
ling and estate; I will not ha-
zard my religion vpon peny
or penyworth, if I meane to be
faithfull in much, I will shew it
in little; for I see tis an easie re-
ligion, and will stand alone to
take the course I take, there is
small cost or conscience belong-
ing to it. Thou O Towne-
officer or Headborow, that li-
uest vnder a good Minister,
whose righteous soule thou
seest vexed with the little
fruite of his paines; nay the
curst fruit of disorder, vn-
cleannesse,

cleannesse, lewd companie,
Alehouse-haunting, thee-
uing, cosoning, contention:
which though he deuounce
against, yet (being but one)
he cannot reforme: thou (I
say) who art in thy place to
honour God in the search-
ing out, conuenting, and
punishing such offenders;
why liest thou and sleepest
in a whole skinne, why suffe-
rest thou such swine to har-
bour vnder thy nose? Is it
not to shunne a little vniust
reproch (which thou shoul-
dest despise)? to saue thy
purse, thy paines, thy time,
thine owne skinne (lest per-
haps thou or some of thy
familie (such as depend vp-
on thee), being tainted with
the like qualities, shouldest
haue

8. The
Townes-
man.

haue this dung cast in thy face)? Is this the cost thou seruest God withall? Thou O Townesman, vpon whom it lieth to see the poore whō God hath betruſted thee withall, to be prouided for; eſpecially the impotent and religious, (left they put foorth their hand to euill); and yet euen that little portion, which thou by law art leauied at, ſeemes vnequall to thee, thou ſtickeſt and huckeſt at it, and it comes off with hardneſſe: tell me, is this cost, or eaſe? Shall any man bee ſo charitable, as to thinke thy left hand knowes not what thy right hand doth; and thou giueſt much in ſecret with cheerefulnes, laying aſide to this pur-

purpose from thy owne vse?
 This (O thou niggard) is the
 cost which God requireth,
 and canst thou content thy
 selfe with such slightnesse?
 These particulars might be
 enough to conuiet such as
 are not hardned (as belong-
 ing to the externall seruice
 of the second Table, and
 therefore the more sensible
 for this purpose): but lest
 the guiltie in these should
 beare themselues in hand,
 that they are at greater cost
 with God himselfe in the
 first *Table*, somewhat I must
 adde hereof also; and the ra-
 ther because it is the chiefe
cost which GOD deman-
 deth.

Concerning which, this I
 say, that although there bee

N a few

*Conviction
by the first
Table.*

Mar. 19. 21

a few, who seeme to haue bin at some cost with themselves in getting a place in this seruice, (whom I aduise that they deceiue not themselves about their first *Entrance*) and others who look for the vttermost honor and commendation, credit and vailes, which this seruice can afford them: yet the nūber of them is small, who carrie themselves with the like industrie and care in the seruice it selfe. Iudge we our selues, lest we heare the same voyce iudge vs which iudged him in y^e Gospell. Thinke we, that because wee be admitted seruants, wee may therefore serue as wee list? Know wee not that it is a great question, whether it be harder

harder to get in, or hold in,
to purchase or to manage
this seruice? I will here (for
brevitie sake) insift but in a
few instances, reseruing the
fuller vrging of particulars
to the next vses. We seeme
to acknowledge the equitie
of that great *Commandment*
(whereof my text is a Com-
mentary), *That God must be
serued with all our strength,
courage and might: not with
a cold quame of a quesie prayer
in the morning; or a Lord haue
mercie vpon vs, at our lying
downe; but the chiefe of our
strength and soule.* This is our
Saiours owne paraphrase
and extension of the first
Commandement, and the
cost which we aime at: hee
that thus serues, shall not
N 2 boast

*In the first
commande-
ment our
Assiſtance.
Mat. 22. 37*

boast of his easie taske, but say with him, *I haue abidden the heat of the day in thy vineyard, and in the sweate of my browes, and whole strength of my soule I haue serued the Lord.* But is it thus with mē? Is God thus set vp as chiefe, all other things besides, lawfull or vnlawfull, pleasures, gaine, will, lusts and whole world, as dung in cōparison of his loue in Christ? Is he all in all in stead of other Idols, and by faith relied vpon, as our defence, hope and refuge? Heere is the demonstration of cost indeed, faile in this great cost, and faile in all other petty charges: if *God* be thy *God* reconciled and allsufficient, thy whole hart should be

be set vpon him, the *Anchor*
of thy hope and confidence
 fastned vpon his truth, loue,
 mercie, and faithfulness in
 keeping promise. When
 first thou didst obtaine this
 priuiledge, thou hadst it
 not, to keepe by thee vnoc-
 cupied; but on condition, to
 liue by this faith, to nou-
 rish, hold and set it on work
 euery day a fresh, to make
 more pretious account of
 it, after long vse therof, then
 at the first enioying of it (al-
 though it was then to thy
 soule, as the sight of *Iosephs*
chariots to old *Iacob*). But
 tell me, doth the remem-
 brance of this old mercie of
 God, renue in thee new fee-
 ling, with that admiration,
 peace, ioy, loue and thanks,

Gen. 45. 27

Pf. 119. 54.

2. Our re-
pentance.

Pro. 23. 26.

(I speak not of measure, but of substance) as at the first? Thou art then at some cost with God (more then euery one), and makest him *thy song in the daies of thy pilgrimage*, when little else can comfort thee. But is it thus? No, no, this gift is worne out of vse, both mettall and edge: and as time makes the tidings of the richest inheritance befallen a beggar, to waxe stale; so the prizing of this gift is not free from this canker, but satietie gets the vpper hand of y best things. And what is this but slightnes? Come wee to the next maine and costly peece of this inward seruice of God which is repentance, *My sonne* (saith God) *giue me thy heart*

heart (or, *consecrate it to me*), a word of cost betokening a costly sacrifice, where is the man that giueth this heart? if God will take it as it is, so let him: but if he demaund cost to purifie and change it, wee put that backe vpon him, wee will haue no hand there; but we hope if we beleeue, *faith will purifie our hearts*, whether we looke after them or no? Oh thou slender seruant, iudge thy selfe; whence comes it, that al thy particular actions are so full of halting and hollownesse? Can the fruits be other then the roote? thy heart is still deceitfull, distrustfull, vnrenued (in great part) rebellious, and vnmortified; and thinkest thou to

make any worke of *Gods service*, when thou comdest with such an instrument? Bestow a little more cost in *searching, in humbling, purging and awing this heart of thine*, or else all thy other cost is as dawbing with vn-tempered mortar: struggle and wrestle with thy selfe about particular duties of religion neuer so much, thou striuest against the streame, gaining neither honour to God, nor peace to thy selfe. Though thou shouldest heap vp thy good workes as the *clay*, and multiplie them as the sand on the *sea shore*, yet still shalt thou haue them to checke thee; and the Lord shall say of them all, *Tekel, I haue weighed*

Dan. 5.27.

*weighed them, and found them
light in the ballance :* who re-
quired multitude of thee?
doe I number thy good du-
ties by tale, or rather value
them by cost and substance?
where is now the *cost of thy
Repentance*? when thy heart
is absent is it oughts worth?
Surely as much as it cost
thee, which is iust nothing.
Thou thinkest thus, I will
looke to my waies, that I
may not offend with my
tongue: but thy heart be-
ing euill, *euē in thy purpose
of cleauing to God* (such as it
is), thou shalt warpe for all
that: when thou goest into
companie, though thou in-
tendest no euill, but good,
yet thy heart shall goe ano-
ther way, and betray thy
N 5 tongue

Psal 39.1.

tongue (vpon which thou hast not bestowed the cost of *bit* or *bridle*) to vanitie: when thou art alone, and wouldest meditate, yet thou shalt suddenly fall off, wander and vanish: when thou hopest to pray most earnestly, walke in thy calling most diligently, setlest thy selfe to weldoing, and seemest to bee at the highest top of zeale and forwardnes, then shall thy vncleane heart giue thee the slip, and *coldnesse, loosenesse, wearinesse, deadnesse of spirit come vpon thee*. Is it thus with thee often, and wilt thou not bee conuicted, that the cause of all this mischiefe comes frō this, that thou bringest an heart slightly reformed (it may

may be, restrained, rather then reformed) to this great worke? Doth not God iustly accurse thy cost in doing somewhat, because thou defraudest him of that *cost* he requireth? But I hasten to an end of this, lest I be infinite. Come to the practice of both faith & repentance: for the first thou saist thou belecuest in God, for thy saluation; thou doest well: but in a promise of this life thou darest not trust him: (as if thou shouldest say to thy friend, *I dare take your word for an hundred pound, and yet will not lend him twentie shillings without bond*): or if thou do (perhaps) trust him in a trifle, as in bearing thee through a small trouble

3. Practice
of faith and
repentance.

Iohn 11.
22, 39.

ble, which toucheth thee not to the quicke: yet if a long one, a sharpe, a deadly one assault thee, what then? Then thou wilt trust to thy wit, thy friends, thy shifts, it may be an euill conscience, thou wilt lie, sweare, flatter, rather then beare the brunt: what difference betweene these, and running to witches and forcerers? Where is now thy tongue that vttered such confidence? In generall God is worth the trusting, and with *Martha* he can doe all things, but in particular (where the cost lies) there, *oh Master he stinketh alreadie*, (as one wel obserueth): tell mee now, art thou not at great cost with GOD to beleue in him, while

while thou standest in no need of him? For the other point of the practice of daily repentance, vpon daily offences, where is the man takes himself bound to this cost, of humiliation and repenting for them? But our common amends we make God is this (the very voyce of *Slightnesse*), we are all sinners: wherein yet we are liars, euen in *S. Iohns phrase*, *If we say we are no sinners we lie, and the truth is not in vs.* For of whom (I beseech you) speaks the Apostle? Of such onely as denie it in words? there are few such open liars. No, no, of slight confessors, of equiuocaters, who say, *They are sinners*, but their hearts giue their tongues the

1. Ioh, 1.8.

Isai. 22. 13.

the lye; and denie them to be so; by nice distinctions and couert cloaks of *shame*; making a *gnat* of a camel, and of a *gnat* nothing. If men spake the truth of their harts in saying these words, their molehills would be mountaines; no man should need vrge them to lay on cost and load double and treble, no apprehension too deepe, no affectiō too large. The Lorde neuer called more lowdly for *baldnesse*, *sackcloth*, and *mourning* to this age of ours, then within these few yeeres; and yet beholde, *Laiſh* was neuer more secure and merrie. As if, like those Heathens who made themselues a law, *Let no man among vs be sober: so we,*

we, *Let no man be sad.* It is strange so leaden a world should bee of so light and slight a mould: saue that as we are lead, so we are voide of the moisture of mourning. The *Church* in *Ieremy* complaines, *There was neuer sorrow like to my sorrow*, meaning for the largenes; and wee may crie, *Neuer any like ours*, for the slightnes thereof. If we felt the *fiercenes of that wrath of God for our sins* (*abuse of our peace, the Ministerie, and the offer of mercy*) which they felt, we should haue felt some of their sorrow too: but our dimme sight of sin, causeth so slight sense of sorrow. Doubtlesse (in this) wee are not happy: for, *blessed are they that*
mourne:

Psal. 119.

*mourne : but wee in our not
mourning blesse our selues.*
Neither doth our want
of mourning cause vs to
mourne for our want : For
where is the man that la-
ments after God for this
sinne ? saying, *I reade*, Lord,
in Scripture of *whole buckets
of water, yea fountaines of
teares*, and am I so drie and
barren ? hast thou no more
dew of this grace to bestow
vpon a vile sinner to molli-
fie his heart withall ? is all
this store spent and drawne
out ? Well, let vs beware,
lest our drinesse here fill vs
with weeping for euer; and
for our abhorring to eate
our *Passeoner* with these
fower hearbes, the *Lord* sea-
son our sweete meate with
farre

farre sowerer sauce. If Gods
Saints haue damped, not
onely all their other ioyes,
but also their greatest sor-
rowes, (yea euen the mour-
ning of *Megiddo*) with this
sorrow. If *Dauid* (as one wel
saith) did drench himselve
so deeply in this *salt brine*,
as the whole 51 *Psalm* wit-
nesseth; whence is it, that
we dare bathe our selues in
milke and oyle? or suffer
those teares to drie vp with
a sigh and away, which God
hath not wiped from vs?
Whence is it, that the losse
(not of a wife or childe, but)
of an horse or hog, for some
naturall infirmitie & crosse
vpon body or minde, can
draw more teares from our
eyes, then our sins? Oh be-
loued,

Zach. 12.

loued, if wee bee indeede at
cost with God & our selues;
why come we not out of *A-*
*dam*s bushes, appeare in our
likenesse, cast not off our
figge-leaues, and open our
shame? where then are our
lamentings after God, our
stingings and breakings of
our hearts vnto tendernes?
where is our conformitie to
our Lord Iesus, who bare
them (to his cost) and felt
the fierie smart and sorrow
for them, that wee might
shunne the cost of eternall
woe for them? yea if wee
confesse them with such
heart-smart (I meane not
horror), when we haue done
them; where are our wrest-
lings against the, our strong
fighes and grones vnder the
bur-

burthen of them, and the cursed fountaine of them, that we might not commit them? what argues the want hereof, but senselesse lightnes? what dramme is there of *Dauids cost* in his profession of repentance? Nay, come to a few fruits of faith and repentance; and what will appeare lesse, then that men are flight euen in their best *cost*? What paines are men content to take in some peeces of Gods seruice (as Painters in some odde picture or workmanship to shew forth their skill to the world); but in some other, the commonest Protestant, yea some ciuill person may goe beyond them? If they may bee counted singular for

4. *Fruites of
them both.*

for their zeale or knowledge (which yet it may be stands but in a few patches and shreds of points, and not in the *costly substance* of grounds to guide their particular actions) ye must pardon them, though they take libertie in some matters of conscience, and keepe still some old festred sores within them, as worldlinesse, hardnesse, pride, vnmercifulnesse, and scarce bestowing the cost of a bit and bridle to gouerne their tōgue, that vnruely euill. Is this going through stitch? where cost is bestowed, all is well: but what hath one peece of this worke of God deserued at our hāds, that we should be more slight therein then the

test? All cost bestowed vpon God is equally bestowed, or else euen that *cost* which is, is ill bestowed. What cost call ye this, that a man shall haue a name, to pray very well and instruct his familie, and yet walk offensively in vnbridled anger, and other disguisings of himselfe euen in the eyes of the simplest? in keeping the *Sabbath* to be religious, but in companie light and vaine; in buyings and sellings, vniust, and vnreasonable? But I containe my selfe. If mens other compoundings with God about his seruice shall be found as these few, which I haue here culled from the rest, what need wee further witnesses
(Iacob)
to

to conuict them of this sinne, that they offer God the blind, and lame, and mortling; but grudge him the choice of the flocke, the best demonstration of cost in the matter and manner of seruice? Or what odds make we betweene that dispensatory worship of God, which the *Pope* takes vp on him to enioyne his penitents (extending or abridging it at his pleasure), and the seruice of most *Protestants*? To conclude, by laying together these two contraries of *slight and materiall seruice*, I hope mens owne consciences may help them (though I should faile) in this point of selfe-conuiction: euen as Market-folkes
(though

(though simple) will compare wares the better and worser with each other, that they may lay out their money accordingly. But alas ! what shall I say in this case ? when all is said to conuict mē, that they are guilty; who shall enter vpon the second worke, or perswade them to abhorre it in themselues ? which point I must referre to the third Vse of the Doctrine. Thus much for the first.

In the second place (ha-
uing so fit an occasion) let vs
adde a iust complaint of the
Slightnesse of the common
sort of professors, time-ser-
uers, and hypocrites : For if
the best bee tainted with
some tang of this corrupti-
on,

Vse 2.

*Exhortati-
on : and
first to la-
ment the
slightnesse
of the com-
mon sort.*

Reuel. 3.9.

Ier. 9.1.

on, what may be said of such as call themselves seruants of God, but lye? Oh that our heads were fountaines of water (ought all *Christian* hearts say), that wee might weepe abundantly to behold how the glory of God is eclipsed, and himselfe mocked by the dishonourable carriage of men in their slight seruice of his Maiestie! which if euer any age might lament, then doubtlesse this of ours aboue the rest, whereto this sinne of formall cursorie flightnesse seemes to be most peculiarly entailed. It cannot but cause a conflict of passions in a good breast, of indignation at the times, and admiration at the long-suffering of

of *God*; who hauing set down
 one cize and scantling of
 worshipping him in spirit
 and truth, yet is faint to put
 vp so base and beggerly v-
 sage at their hands, who yet
 stand at his curtesie for all
 that they enioy, from their
 breathing, to the highest de-
 gree of their welfare. The
 old substance of our forefa-
 thers times and manners is
 hissed off the stage, as home-
 spun and fulsome, by the fi-
 ner sleights and slighnesse
 of our cobweb-deuices. If
 our neater wits had persfited
 their solid iudgements by
 our art and inuentions, all
 had been the better for vs :
 but now our staruen and
 hungrie complements haue
 in great part (like *Pharaohs*
 O blasted

*Description
 of this sin.*

blasted and thin eares) deuoured the wel-liking and substantiall vertues of those dayes. We know the slightest things are now in fashion and vse: slight buildings, slight garments, slight curtelines; yea, our wits are now spun to so fine a thread, as if they would vanish into slightnesse. Yea, would God this disease had not (like a canker) fretted inwardly, and brought into fashion slight consciences also, abandoning the *power of godlines*, and turning euen *Religion* into a glorious nullitie! I haue oft compared our common *Protestants* in their deuotions, to our ordinarie *Students*, whose idle and base spirits aspire to no higher pitch

pitch of desire, then (in the abundance of honey dropping on the ground) to taste a drop onely with *Jonathan* from the end of his rod; I meane in some few faculties, to varnish themselves ouer with a superficial colouring of slight knowledge, neglecting the fuller ripenes and skill, which studie might afford them: and to pelting market folkes, who lay out their money in toyes and trifles, pinns and points, by the peny and halfe-peny, but *not for bread* (as the Prophet *Esay* 55. 2. saith); or such prouision and commodities, as might stand them in stead. Euen so, what is the religion of the common sort, but *hay and stubble* (which shall perish by

O 2 *the*

1. Col. 3. 12

First, by
their coun-
terfeit cost.

*the fier of Gods censure), in
stead of gold and pretious stones
built upon the foundation?*
Wee reade of sundrie costs
in the Scripture, which well
agree to our age (but they
are al thanklesse with God),
as the *cost of meritorious expi-
ation*, the *cost of meere Cere-
mony*, the *cost of foolish dispen-
sation*, the *cost of ostentation
and superfluitie*: but as for
Dauids cost of heart and
hand, of loue and bounty in
the seruice of his God, the
world is a ranke enemy to
it, and asketh with *Iudas*, *To
what end is this waste?* Men
will bind God to bee behol-
ding to them now, if they
pay their tithes (which cost
yet many denie him sacri-
legiously); or if they giue
him

him his sacrifices(as those in *Mica*), his outward dues(I meane)in bare hearing or prayer, and such lip-labors, or bestow a little gratuitie vpon his members; Oh then, this cost must be mentioned with the sound of the trumpet, and *goe for recompence of their sinne, and losse of their soules* (so high a conceit they haue of it). If the outside of the *cup & platter be cleane, and all couered ouer with this vizor of comming to Church on the Sabbath*, or some outward ciuilitie; what matter is it, though all within bee full of excesse of vnbeliefe & hipocrisie, a worse stinch in Gods nostrils then dead mens bones, though vnder a faire *Sepulcher* ? For why :

Mic.6.1.

Mat.23.25

the cost of *Ceremony* must goe for payment. Euen as the Papists curtaile and clip off Gods daily-due worship, by assigning him a tenth part of the yeere in their Lenton deuotions (& yet they pay not this tithe in kind neither, but compound with him, euen for that also); so doe these, put off all their sixe daies worship to the Sabbath, all their Quarters deuotion to the Communion, and all their Quarter Communions til Easter. Or as the Iewes would be thought to be at great cost with God, in that they honour the Law of *Moses*, with euery letter written in gold, or beautifying the out-side therof with Pearle; the sense whereof

wherof they perverted with
their corrupt glosses. If men
can alleage and bring forth
their good meanings, or
morall dispositions to con-
uersion; if they can lay their
good deeds with their bad
in the ballance (as somtimes
the deluded Iewes by their
cost of *Corban*, did com-
pound with God for their
disobedience to parents; or
as now their Popish chil-
dren by their greasie orders
dispense with subiection to
the laitie, & by their penan-
ces pleade for pardon), so
that in their opinion there
is some congruities at least, if
not an equall counterpoize
with the iustice of God: shal
not this preuaile with God
for them, and prepare a way

Mat. 15. 5.

of acceptation and forgiuenesse? yes, they would bee loth (if they might bee their owne iudges) to bee at all this cost for nothing. If some of them haue an hand (among others better then themselves) in casting into the Lords Treasurie, I meane in the maintaining of a *Preacher*, or the relieuing of the poore; though (perhaps) they doe it neither of *pietie* or *charitie*, but as those in the *Gospel*, out of the superfluitie of a braue and iolly mind, to tie the Minister to their girdles, or in other by-respects of shame, credit, or the like: What? must not God mark euery penie in his booke of accounts, and without requiring

quiring of any further cost,
requite them by and by with
a Prophets reward? These
are some of the best costes
which these daies stand
much vpon. I may say of
them, as *Salomon* of the like;
*The very cost of the wicked is
nought worth*: What shall
wee then say of their slight-
nesse? euen as our Sauour
saide in another kind; *Oh how
great is that slightnesse, yea, in-
credible*? Let vs heere also
scan a few instances of the
common sale wares of these
Chapmen, as before we haue
done. What is more vsuall
among the, then this brag;
*I loue God aboue all, and my
neighbour as my self; and what
can the best of them al teach vs
more?* True: but the boister is

The mer-
cies of the
wicked are
as well

Δοξα υγ' αυ
υδωα.

If the light
of the eye be
blind, how
great is that
darkenesse?

Then se-
condly, by
particular
instances.

1 Their loue
of God.

Iob I. II.

cōmonly y^e slightest doer: for
as he vseth *God* & his neigh-
bour much alike, so in this
point of loue he bewraies it
especially. If *God* please
these people, Oh, he is their
good Good! and blessed be
his name! but if hee crosse
thē (though it be but a touch
and away), they verifie the
Diuels doome, they will curse
him to his face. If faire wea-
ther attend vpon thē in their
seede-time and haruest, if
their cattell stand, if their
hopes of gaine and great
successe hit right, if their
bones runne full of marrow,
and their eyes are closed
with fatnesse; Oh *God* shall
haue their good word: but if
the wheele bee turned, and
matters go awry, they could
teeme

teeme to dispute the case with him (who *giueth no account of all his matters*), and challenge him of iniustice. Or if they doe put vp small wrongs (as they count the) at his hands, as the dog that shakes his eares being beaten; yet there is neither voice of prayer, nor thanks heard, while any affliction lasteth: but a patience perforce, til being toucht to the quicke, they breake out openly, and shew that poison of bitternesse in cursing and raging against God, which lay long smothered within them. Then they giue ouer their God of the Mountains (or prosperitie), and run to the God of their Valleys (or aduersitie), their Idols, their
lusts,

Iob 23.13.

2. *Their
outward
worship.*

lusts, their shifts, their witches and wizards, and then the Diuell shal be their *God*, if he can doe more for them, then their other God can doe. And this is that cost of their loue, which they so magnifie themselues by: so hot at first, as if much water would not quench it; but indeed like the lightning of a candle, whē it is going out, slight and vanishing. But let vs see if these men bee at any greater cost, in the outward worship of God. It is in euery of their mouthes, I am baptized as well as others, and thereby receiued into the Church, clad with the liuerie of profession and Christianitie, the badge of *Gods seruants*: and since I haue

haue had discretion, I hope
I keepe my Church duly,
heare Gods Word, receiue
the Sacrament, and pray
with the company. Well,
but what cost is there of spi-
rit? Thou comcest in a faire
day: but if it raine, liest a
bed, or sittest by the fier: in
the fore-noone thou wilt
bee deuout, but the after-
noone thou spendest at
home in prating, idlenesse,
and sensuality: or thou com-
cest when halfe the sermon
is done; hearing and wan-
dring, hearing and sleeping,
hearing and prating, hea-
ring and gaping, weary,
drouzie; thy heart in one
place, thy body in another.
Is not this cost to the pur-
pose? tis mockerie, slight-
nesse,

3. The
course of
their life.

nessē, no marking, no heeding, no minding, no applying y thou hearest: tis meere mockerie (I say againe) and dalliance. The Communion thou takēst for law, fashion, feare, custome, superstition: where is conscience, examination, searching, where is faith and loue? Oh yes, ouer night perhaps thou goest and reconcilest thy selfe with thy neighbour; yea, and fallest together by the eares the next day: If God be in thy mouth in the day, tis to sweare by him, or vainely to vse his name: but else thou art without God in the world. Thy Religion is all cooped vp within the Church-wals: but thy house, thy fields, thy closet, thy shop,

shop, thy walkes, thy bed,
thy bord, the market, are no
witnesses thereof; but in
them al thou art alike grace-
lesse. What then is this ser-
uice of thine worth the
thanke? Shall thy yawning,
Lord haue mercy at thy rising
up, or the like holy-water at
night, goe for payment? And
how then fares the *Sabbath*,
if the fixe daies bee so star-
uently rubd through? VVhy;
after morning prayer and
dinner, to the Ale-house (in
winter) to Cardes, Tables,
Slide-groate, any thing, so
God be shut of doores, the
tongue and pot walking; &
in Sumner at the bowling-
alley, or as the occasion falls
out. Is not this cost? yes,
and that thou shalt finde to
thy

4. *Their
Sabbath.*

5. *Their
readings.*

thy cost; when God shall arraigne thee for thy sacrilege in stealing from him three parts of his Sabbath to thine owne vses; and for the fourth, as good neuer a whit, as neuer the better. And (because prayer is a stranger to these men, except it bee in thunder and lightning, in haste and feare) what is the *reading* of good bookes? It may be once in a quarter if they hit vpon a new booke (which goes for a good one), they will take the paines to reade ouer the title page, & the next leafe, two or three at most, and then (till next time, which seldome or neuer comes) cast it away; and so it lies vpon the cupbord ouer-
growne

growne with cob-webs. If God arrest them with sicknesse, such as puts them in feare of death and hell, Oh then they come off roundly with their cost, pouring out all at once, to the very bottome, Oh they are the worst that euer liued vpon the earth; it is wonder (they say) that God could euer endure their villanous and treacherous dealing: but if he will put them to further prooffe, and restore their health, they will *redeeme* their time, and bestow other manner of cost and seruice vpon him, that they will. And so they do: for hauing got that they would haue, and (like prisoners) shaken off their bolts, then they are free-men, at
their

*6. Their
promises in
affliction.*

7. Their deuotion.

their owne hands againe; they make account that now they haue the aduantage of *God*, as hee before had of them; now he must stand to their *Curtisie*, till they grow ten-fold worse the children of the *Diuell*, then euer before. Is not here substanti-
all keeping of couenants? yea (to speak of the best cost of such *Protestants*) what is that religion, which appeares in their best *deuotion*, but a morning dew, a meere pang and mood, and consisting of slight shreds of feare, sorrow, loue & zeale, suddenly vp (as the brooke after a violent tempest) and suddenly downe, and ending either in senselesnes, or despaire? On the sudden
great

great liking they bewray of
a *Preacher* and his doctrine,
neuer well but in his com-
panie: but if he crosse their
humour, and come within
them; nay if he giue them
time, and leaue to wearie
themselues a little, hee shall
find what mettall they are
made of; for then the *Prea-
cher* is the worst man liuing,
they will bee the first shall
drive him out of towne. As
for the *pretended faith* which
these boast of, what is it but
a presumptuous conceit,
built vpon no promise, a
slight faith hauing a sandie
bottome, which beleeues in
a *Christ*, whom they neuer
felt neede of? Or else it is
like an vntimely fruit soone
ripe, soone rotten, humbled
to

8 *Their
faith.*

Mat. II. 28

9. *Their re-
pentance.*

to hell, and exalted to hea-
 uen in a moment; and (as
Aarons rod), bearing blof-
 soms and fruit at an instant;
 It is a preposterous birth,
 nay, a very abortiue, which
 neither seede of the Word
 euer begat, nor the wombe
 of the Church euer concea-
 ued, much lesse trauelled of
 in paine and sorrow. Ah
 poore cost! where the sword
 neuer entred to wound, nor
 the Law to humble; what
 vse is there of Christ and
 his *Gospel*, to heale or raise
 vp? Such is their faith, what
 is their repentance? Surely
 (to saue cost of daily labor,
 which would neuer be at an
 end) they put off that taske
 (as the Emperour ignorant-
 ly did his *Baptisme*) till their
 death

death(it is to be feared they make it vp wofully in hell, if God be not the more mercifull). And is it not like to be done thorowly at death, which in their best strength lay vndone? when they are scarce halfe themselues, shal not this be wholly finished? yet somtimes they craue pardon too; and when in their rage and rancour they haue cursed those that crosse them, with a pox and a plague, they say, *God forgiue me!* And is not this repentance? If *God* lay any great sicknesse vpon any of them, penurie, or like crosse, which lieth hard vpon the; shal not their bowing vnder it like a bul-rush stand for satisfaction (for *Poperie* is naturall to them)

Eſay 58.5.

1.Sa.15.24.

1.King 21.

Mat.27.3.

them that neuer heard of the name); yes, and they trow (if God ſee it ſo good) they haue repented ſufficiently. Some others there are that goe further, and while the terrors of *God* are vpon the, they crouch; ſom for ſhame, ſome for loſſe, others for feare of hell, as *Saul*, *Ahab*, *Judas*: but this neuer proceeds to a feeling and tender ſorrow, breaking their hearts for ſinne it ſelfe; but like the qualme of a ſicke man makes them vomit vp that gorge, which (like the dog) they returne to againe. There is no coſt which they will not beſtow, to auoide the coſt of a ſicke ſoule; the beſt preuenting *Phisick* they can, they will uſe, of merrie com-

companie, gaming, pastime
and musicke, to sing a *re-*
quiem of ease, and weale-a-
way, hardning themselues
in their sottish peace, till
destruction comes vpon
them. And as for their pra-
ctise, they hold vpon a *Christ*
indeede, but ioyne him with
Belial; make him draw in the
yoke with their lusts, and
boldly couple him with an
vncleane, couetous, reueng-
full, prophane and licenti-
ous heart and life; which if
he cannot endure, they cast
him off, and will not be *sub-*
iect to his yoke. To con-
clude, if any of them bee
more ciuill then the rest, yet
what is their profession, but
a Pharisaicall and vaine o-
stentation of morall works,
with-

1. Theſ. 5. 3

2. Cor. 6.
15.

10. Their
outward
profession.

Luk. 18. 11

without faith or loue? Like to him whose disciples they are; *I thanke thee Lord I am not as this Publican, an extortioner, an adulterer, &c.* (No, but thou art an hypocrite) *I pay tythe of all, fast twice a weeke, giue almes, &c.* So may these say (as one well noteth of them); *I pray vpon the Sabbath, I fast in Lent, I receiue at Easter, and I meane to repent at my death,* and is not this a costly profession? Some haue other formes, as, *Fie vpon these villanous Papists;* God be thanked, we haue a good King, and our Preacher is a very good *Church-man*: and when all is done thus it must bee, wee must be godly, or else it will be the worse for vs; and from
God

God wee haue all indeede,
and are maintained at his
cost, though wee serue him
not so well as we should do:
others pleade their good
hopes, and although we be
sinners all (say they), yet at
length we hope to meete all
in heauen; GOD is more
mercifull, then to make vs
to damne vs. Is not heere
costly ware? Look into the
actions of these men, and
therein they are off and on,
here and there, no man can
tell where to haue them;
and further then to hold ac-
quaintance with their bet-
ter friends, for gaine, or cre-
dit, or humour, or vaine
boasting, the Lord hath no
more hold of them in the
matter of religiō, then their
P neigh-

*11. Their
behaviour.*

See Vse 4.

The duty
of lament-
ing the sin
of these
times vr-
ged.

neighbour in the matter of honestie or keeping promise. I meane not heere to say any thing to these persons, by way of admonition, (I shall speake afterward by better occasiō, what I think comenient) : but in the meane while, what ingenuous and Christian heart can behold, how extreemly the long suffering and patience of God is despised by these tinne-servers, and hypocrits, but it must needs make his bowels earne within him, either in compassion of the ignorant, or indignation at the obstinate? Doubtlesse if wee ought to mourne in secret for the many thousands of sillie deluded *Profelytes*, both at home and in other
for-

forrein dominions, who being (as *Pharao* by his *Sorcerers*) bewitched by those enchanting *Iesuits*, addict themselves, bodies, soules, life, libertie, goods and name, with all the cost they are able, to promote their *Catholique cause*, and to serue GOD after their blinde fashion: if (I say) marking the excesssiue charge, waste of purse, and cost of deuotion, in almes, fastings, penances, pilgrimages, tasks, legacies, and payments; we ought to pity their vnhappinesse, and wish their cost a more worthe obiect: how much more should this grieue vs (which we behold daily), that those who goe for true worshippers, should serue God in so

Exod. 7. 13

Col. 2. 30.

slender and single-soled a manner? But I conteine my selfe.

Vse 3.

*Admonition
to the bet-
ter sort.*

Iob 33.14.

Gen. 28.16

*20. compa-
red with
Cha. 35.1.*

Hauing thus digressed (though not without a fit occasion), I returne againe to my former discourse; and presuming that those whō I spake to, see some better ground of complaining (as they often doe) of their long holding God off with too slender seruice: I come to admonish them (as well as I can) both to take themselues to do, for that which is past; and also to amend it, for time to come. If they finde, that *God* speaking to them once and twice (as once he did appeare to *Iacob*, and he was not aware, when hee made his *Couenant*; & the se-
cond

cond time, in his returne frō
Padan Aram, when hee had
 forgotten it), yet they heard
 him not: let yet this war-
 ning preuaile, as it did with
Iacob, to see their error in
 season. And with that *sight-*
headed Butler of Pharao (who
 had long forgot his pro-
 mise to *Ioseph*) being put in
 mind by his *Masters dreame*,
 let them say, *This day my sin*
(of slightnes) is come to my
 remembrance: yea let them
 pay their old vowes, and
 make good that, for which
 they first lifted vp their hād
 to their God, I meane, a
 better and costlier seruice
 of his Maiestie. And in
 truth, what good seruant of
 God is there, whose heart
 God hath inflamed with his
 P 3 loue,

loue, but would be glad to liue as hee prayeth, that is, doe the *will of God on earth, as it is in heauen*? What (I beseech you) is it our bondage, or rather our crowne? Haue the Angels any greater honour then this? Oh ye seruants of *God*, who desire not that your bad seruice might be mended; you that taxe not your selues deeply for your bold dispensings with *God*, leauing some of his worke wholly vndone, and doing other some coldlie, by halfes, loosely, not fearing that curse of the *Prophet* (reaching to all) *Cursed be he, that doth the work of the Lord negligently*: I tell you, either ye are *Hangbies and hirelings*,
no

no true seruants at all; or
else ye are fallen into a deep
slumber, and ere *God* haue
done with you, hee will a-
rouse you, and call you to a
reckoning. And then your
slubbering ouer that work,
which should haue been
done with all your might
and courage (for when we
doe it best, wee are but vn-
profitable), shall seeme as o-
dious; as *Dauids murder*
and *adulterie* after *Nathan*
had been with him. It were
better seeme so now, while
yee may preuent such vn-
kindly checks of cōscience,
and also reape the sweete
gaine of a better course,
then wish it too late: that
which at our death we shall
wish had bin carried other-

wife: oh how wise were we,
if we mended it in season?
And let vs not thinke (belo-
ued) that we are vrged to a
needleffe matter; wee haue
the Saints of God for an ex-
ample, who now sleepe in
peace; but serued God in
their time; whose course
was so farre from holding
God off at staues end, gi-
uing him his pittance and
no more; that they haue
forgot themselues, their
lawfull liberties, profits,
pleasures, all comforts of
life, yea life it self, that God
might bee all in all, and his
worke, their secret meate,
drinke, and pastime. *David*
bought the Lord a place to
build on; *Salomon* built and
dedicated the house; the
Wife-

Wisemen brought their
pretious gifts; the good wo-
man her costly oyntment,
another all her substance;
the true Iewes the cost of
Sacrifices, y^e bloud of beasts;
the Martyrs old and new
the cost of their best bloud,
to the aduancement of him
that shed his bloud, for the
on the crosse: Did these goe
as neere the winde as they
could, and no further then
needs must? No, they said
it, or did it, we wil not serue
God on free cost: & are we
onely fallen into those vn-
happie times, wherein all is
thought too much, which is
puld from our greedie ap-
petites and the fulfilling of
our lusts? I speake the truth,
it is nothing else but the

ranke poyson of our hearts, which makes vs so hide-bound and shrunke vp; that whereas nothing should be too deare for our God, we are growne to thinke no gaines sweeter, then the spoyles wee haue got from him, frō his *Sabbaths*, from his worship in our families, from his inward adoration in our hearts, and outward in our conuersings. I say it is nothing but the fulfilling of our lusts, which is the secret *Leadstone of our cost*: this makes vs so streight-laced and penurious in our cost the right way, so that wee will haue too good a peny-worth, or no bargain. Gods deare Saints old and late, in *Scripture and experience*, durst
not

not vse such false ballances;
they loued God more tenderly,
and tendered his honour more then so:
nay rather acknowledging al their
welfare either present or hoped-for
to stand in his fauor; they put goads
in their owne sides to prick & rouse
themselues, if they felt *dulnesse*
and ease to creepe vpon them.
And (God bee thanked) some
such lights there be still, which
(though few, as starres in the
dark night) shine brightly, and
mourne to see how God is serued
at the most mens hands: who
weepe also for their owne
flightnes; and so weepe for it,
that they also amend it, aiming
at more *soundnesse*, *painfulnesse*,
vprightnesse, in
their

their course. To whom I say, *Do* so still, and prosper: and let not this discourage ye, that all is turned topsie turvie in these our degenerate times, quite from the original: but comfort your selves in this, *There is great reward* annexed to great cost in Gods seruice: for the slight, they shall be slightly regarded. Grow not you also with them, luke-warme, worldly, carelesse, formall and cursorie in your Sabbaths, hearings, prayings, watchings, walkings with God & men; lest God giue yee such *Physick* as belongs to your disease: for so hee must do, rather then let you perish; although as for the that shall perish, he bestows

no such cost vpon them.
 Know it, God will call yee
 to account, for the measure
 and largeness of your affe-
 ction, the cost and consci-
 ence wherewith yee haue
 done his worke, as well as
 the *Opus operatum* it selfe.
 And accordingly look to it
 in Gods feare: it is tedious
 onely to the part vntrenued,
 (wherto ye are no debtors),
 yee cannot serue many Ma-
 sters, and serue one well: re-
 nounce your attendance
 vpon your wicked wil, your
 lusts, idleness, ease, world-
 lineffe, wrath, reuenge: these
 (I assure yee) are imperious
 Masters, these wil haue their
 worke done, let Gods goe
 where it will, if ye giue your
 selues to obey them. But if
 yee

yee bee ashamed to weare
their liuery (as wel ye may),
and will serue a better Ma-
ster: then serue him to pur-
pose, put away your Idols,
aime another while to doe
his worke more currantly
and costly then in times
past. And from your rising
vp to your lying downe,
walke with this minde, *I had
as lief leaue Gods worke vn-
done as doe it by halfes, with an
idle, remisse, secure mind, void
of delight, lone, care or zeale.*
And when you haue tried
by your practice, what this
meanes, to serue God with
cost (I speake of no perfe-
ction); I meane to put your
selues out of your ordinarie
pace, and performe each du-
tie with an heartie, large
and

and cheerefull spirit, till yee haue brought the whole frame of your liues to the bent of this rule, tell me, if ye finde not more gaine of peace and fruit, in one day, then by ease and slightnes in a thousand? (For y truth is, it must be cost and paines well bestowed vpon Gods worke, which only will procure vs true ease and facilitie therein: but our luskish ease wil neuer endure pains, nor breed peace). And if ye finde your selues broken off here from by a *carnall satiety and wearinesse in well doing, or the Diuels malice* busying yee about bables, that yee might forget this: then thinke, it is high time to looke about yee (as Sampson when

when the *Philistims* were about his eares); consider what mischiefe the enchantment of such *Syrens* may bring vpon yee. Fight for your liberty as for your life, and stand fast therein against all the *Dinels* of hell, and whatsoeuer discouragements.

1. To iudge
themselves,
by searching
the causes
of sligh-
tinesse.

This I doubt not, may serue to admonish & teachable. But seeing the rootes of spirituall diseases lie deepe, and this duty (so vniuersall as it is) may sooner be vrged, then obtained at mens hands: I must branch out this generall vse into some speciall directions, for the better perswading thereto. Let it not seeme tedious (good reader), each poynt (through

(through Gods blessing)
may leaue his fruit behinde
it. And first, iudge wee our
selues, and search the cau-
ses out, of this maladie of
Slightnes. For while this *Sin*
is not discerned, it may
pleade a kinde of excuse (I
speake as to man-ward): but
if after demonstration of
truth, we will still hold a lie
in our right hand, & slight
ouer the conscience & guilt
of our *Slightnes*, this is inex-
cusable, and being condem-
ned in our selues, for not
iudging our selues, we shall
finde *God* greater then our
conscience, euen to punish
vs. There are foure deadly
enemies of cost, erroneous
Conceit, Custome, Igno-
rancee, and Sin against con-
science,

Rom. 2.1.
2. Cor. 11.1

*Foure
things may
binder this
worke.*

I. Errone-
ous conceit.

Reuel. 22

Psal. 50. 21

science, which will vndoe vs in this point, if this caueat preuent it not. For the former, howsoever wee thinke this sinne to bee veniall, yet it is not our conceit, that can reach so farre as to alter the vnchangeable thoughts of GOD, who hath said it once, *He that addeth one iot, or diminisheth one title frō the words of this booke (whereof my text is a part), I will adde to him all the plagues of this booke; and blot his name out of a better, euen the booke of life. Let vs beware of that degree of shuffling hypocrisie, whereof the Psalmist speaks, Thou thoughtest I was like thee: for then, the Lord shal lay open our sinne, and cast our*

our shame in our teeth, as
 once hee did those vnwor-
 thy wretches in the *Pro-*
phet, who valued him at
 thirtie peeces of siluer: *A*
goodlie price, at which they
haue rated me, cast it to the pot-
ter: comparing (as I take it)
 the great cost of his temple-
 seruice, with the poore shot
 of their Iewes offering,
 scarce able to pay the potter
 for a few slates to mend the
 roose withall. Our slight
 faith, repentance, zeale, vse
 of meanes and the like parts
 of *Gods seruice*, seeme no
 great offence to vs: (and in-
 deed who are more auda-
 cious then the slight, who
 haue most cause to feare):
 and why? because we mea-
 sure God by our own scant-
 ling.

Zach. 1. 11

I. ling. But let vs take heed : it is wisdom for vs to reckon with our hoast : let vs not tempt him as some tempted him by their conceits, Tush it was nothing, or but a tricke of youth, to commit fornication ; to looke into the Ark ; to withdraw a part of the price grated to God. But well saith one, that God to crosse the first of these conceits, cast vpō it a cloake dyed in the bloud of 24000 men, to make it more terrible : and wee know for the second, he destroyed 50000 men, and the third cost *Ananias* and his wife their liues. So I say, we thinke tis nothing to doe the worke of *God* negligently : but if wee consider, first how the

Num. 25.9

1.Sa. 6.19.

Act. 5.3.
&c.

vnfaithfull in small things
haue proued so euen in the
greatest: and secondly, what
terror and amazemēt some
haue been smitten with in
their sicknesse, to remem-
ber their barren and vnpro-
fitable spending their daies,
and playing fast and loose
in Gods seruice: and lastly,
how hardly *Satan* hath been
resisted in that conflict; wee
should soone lay more
charge vpon our selues in
this behalfe. Yea God hath
not spared to menace & pu-
nish his owne for their ven-
turing too far in this kinde.
Moses slighted ouer the *Cir-
cumcision* of his sonne (vpon
some conceit or other), till
at length the Lord had like
to haue slaine him for it: a
good

Exod. 4.24.

2. Cor. II.

2. Sam. 2. 14

good watchword to teach him after to deale more faithfully in his house. And those *Corinthians*, who put no difference between their owne feasts of loue (or of lust rather), and the *Communion* or Table of the Lord, but came loosely and hand ouer head thereto, felt (to their cost) what it was to meddle with *Gods Sacraments* in a profane manner. And let vs learne to grow to this point (which will be safe for vs) to bee of the Lords minde, and iudgement, (for his thoughts bee not as ours); and to resolute our selues, That trifling and seruing him by halfes, will proue as y playing of *Abner and Ioubs Fencers*, merrie in the

the onset, but bitter in the end; and it is the best end that can come of such doings. If wee finde that *God* alway striues to aggrauate the sin which we extenuate, let vs deny our conceit and fleshly wisedome; which as in some pettie cases (as men count) makes vs perswade our selues, tis nothing to sweare pettie oathes, to vse vncleane dalliance with women, to spend the *Sabbath* in worldly talk, or vaine iangling and pastime: so in the whole course of *Cbristianitie* corrupts vs with this poyson of *formall and cursorie slightnes*. Let vs crosse our owne conceits, as *Samuel* controlled the hypocrisie of *Saul* (guiltie of this sinne),
Thou

1. Sa. 25. 23

Thou countest thy sparing of Amalek nothing (saith he); but I tell thee, Disobedience to God is as Treason and witchcraft: so let vs say, This seruing of God by halfes, and pulling from him the best part of his seruice, it is as if I had committed murder, or as if a Iew had cut off a dogs neck in sacrifice: so will euery faithfull Christian charme himselfe, that he may awe his presumptuous heart the more, from such licentiousnes.

*2. Lewd
Custome
another e-
nemie.*

The second danger is from ill Custome, which also will harden vs in this sinne (though we be conuicted of it), if GOD by instruction breake not the three-folde cord of it. It is as the necessitie

fitie of an armed man : it is bred originally in our nature to loue ease, and that which commeth off with slightest adoe, is most welcome to vs: but when custome hath bred a second nature in vs, it is as the stiffe arme of an oke, that wil not be bowed. Good customes take slow roote, much like our choise and out-landish plants: but custome in euill is as hard to pull vp, as to turne vp the rootes of old trees, or cast downe and leuell the mountaines. In some places of *England* we know, what disorder hath preuailed in dancing, drinking and gaming vpon the *Sabbath*; and can the Word easily preuaile, and (as the stronger man) cast out this

Luk 11.42.

Q strong

Iohn 3.19.

strong man out of possession? Not easily: but it is verified which our Sauour saith, *Though light came, yet darkenesse was better loved, because mens workes were euill*: meaning habitually, and by long custome. This causes such preiudice in *Poperie* against the truth; euen antiquitie (such as it is) hath made error reuerend. Let a man vse himselfe to hollownesse and falsehood in his dealing with God or men, and (it may be) it shall not forsake him on his death-bed, when hee would faine (or ought most) to vse open and plaine-dealing. Ye shall obserue euen in some honest persons, that hauing in their ignorance been boasters; vaine-glorie will not quite

quite leaue them, it is so di-
ed in graine, and bred in the
bone: and likewise hee that
vseth his tongue to gibe
and scoffe, hath not the
power ouer it, to bridle it
when hee would; but out it
shall, when it is most vnsea-
sonable (it may bee at vn-
awares) euen against the
dearest friend. Euen so
if thou vse thy selfe to an
houerly course, to reade the
Scripture for fashion, to
heare the Word, and re-
ceiue the *Sacrament*, with-
out true triall, obseruation,
& vse; this custome shall so
dog thee, that though thou
see thy fault, yet thou wilt
hardly fasten vpon a more
costly and carefull ser-
uing of God: it will bee
long a stranger to thee, so

Q 2 that

3 and 4,
Ignorance
or some
griuous
sinne.

that thou canst not well
sadge with it. Now if these
two alone be so dangerous
enemies, what shall we then
say of the two latter; the one
ignorance, through want of
ordinarie meanes (for how
shal they discern betweene
the right and the wrong
manner of seruing God,
who for lacke of knowledge
(like the infants of *Ninivee*)
can scarce discern be-
tweene their right hand
and their left?): the other,
some grosse sinne, or conti-
nuance in many sinnes a
good while together, as
David both in the sinne of
uncleannesse, a twelue-mo-
neth; and in this, nine mo-
neths at least without re-
morse? of which more by
and by God willing. But yet
not-

notwithstanding al these, in the second place, let not the *Dinell* hereby discourage thee, but cleare vp thy vnderstanding, see the lightnes of thy coine; it wants not a few scruples or dramms (for God pardoneth these defects in his best seruāts), but whole ounces, and (as the *Propbet* saith), *Thy wine is mingled with water; so I say, thy gold is embased with brasse, and thy siluer with tin*, there is much drosse to be purged out of it by the fier. Sue therefore for more weighty and conscionable regard (at Gods hād) in time to come; which thou shalt neuer attaine, till thou clearely perceiue, how deeply thou art indebted to God, for thy

Secondly,
conuict thy
selfe of
lightnes.

Q₃ mock-

mocking him in time past. And think not so much, that there be greater finnes then this, but that this is greater then euer thou wist it: iudge not of it as of an act and away, much lesse that there be actual finnes grosser then this: for though vncleannes, (act compared with act) seemes a greater sin against one commandement; yet this sinne of *slightnes* for the nature and extent of it is far greater, as being an infectious qualitie, poisoning all duties of both Tables; and by secret degrees betraying a man euen to the foulest finnes in any of the Commandements. And so (by contraries) esteeme of the opposite gift of a bountifull
and

and costly spirit in Gods worship, not by some one or two acts thereof, as *relieving the oppressed, upholding the Ministerie*, or the like: but by that excellent qualitie which it hath, to season euerie action with grace, and to afford a most sauorie smell and rellish in the nostrills and taste of the Lord, as this one act of *Dauid* here did. And therefore thus set thy selfe on worke to conuict thy selfe: if my seruant whom I betrust with my Husbandrie, should follow his owne matters, and leaue mine vndone, or slight the ouer in a common manner; suffering my pastures to lye to commons; my corne to be stroyd with cattell; my

Q 4 beasts

beasts to starue for want of looking to; my plowings, tilths, and other businesse to lye vndone; or done by halues, and out of season: should I ouer-see this, or endure it at his hands? And on the other side, if I haue a seruant that will goe thorow-stitch with al these, can I not iudge of it accordingly, and say, *Well done good and faithfull seruant?* Shall wee thus censure, or praise our seruant, and shall we bee blind in putting a difference in our seruice to God; or rather shall we dreame, that he seeing our slenderneffe, will *do neither good nor euill*, but put vp all without exception at our hands? Can we not beare it at the hands of our friend,
if

if we commit a businesse of trust or weight to him, that he should forfeit his fidelity and promise, to our great disappointment or damage? and shall God still shew long-suffering and forbearance to vs; yea, betrust vs with his chiefe secrets after so long loosenesse and vnfaithfulnesse? Would we not endure it in our chapman to serue vs with flight wares (when wee professe to take them vpon his word): nay, would we count such a one worse then a *Conny-catcher* for cheating his customer; and shall God hold vs excused, offering him baser ware, and worser measure in this so weightie a case? And finally, would we not brook

it in our neighbour, hauing borrowed of me a summe of money, and promised assured repayment, that yet hee should falsifie his word, and leaue vs in the briars? and shall I be so partial (through selfe-loue) in my owne case, as to pleade pardon and fauour from God after the breach of so many covenants? No, no, though the Lord may forbear me longer, and with greater patience, then I sinfull creature can beare with my obnoxious seruant, chapman, laborer, friend or neighbour: yet let me not thinke, that this proceedes from a conuicte at my slightnes (which he more loathes then I can dislike these), but that hee
may

may pay me home at length
all at once; and lay it as an
heauie lode vpon my con-
science, with many iudge-
ments besides. And (to go
yet a little further) could my
vnthankfull heart beare it
well at *Gods* owne hands, if
hee (who yet owes me no-
thing but iustice and re-
uenge) should giue me one
day of health to my bodie,
and ten of sicknesse; one day
of peace of mind, & a weeke
of distraction and sorrow;
one day of good successe in
my busines, and then crosse
me therein many daies af-
ter; one day my belly full,
and scarce a good meale in
a moneth following? Oh,
how shall hee endure then
this my poore seruing of
him?

him? who serue him by starts, while the good mood lasteth, with sudden and violent pangs of repentance, prayer, and thanks; with flashes of forced humiliati- on, pretending some more care of gouerning my selfe, and watching ouer my hart for the space of a day or two, then I doe bewray in a moneth or two after. Shall not his wrath breake out a- gainst me for this flightnes and inconstancie? Oh, let me iudge my selfe by this; If God delighted in stinting and holding me vnder some way or other, so that I should alway bee behind- hand, and a seruant to the lender; neuer enioyning the fruit of my hard labour vn- der.

der the Sunne; would this please my bad heart? and shall this my vsage of God be put vp, in holding him euer downe; and euer being behind with him, by a niggardly, pinching, and bare seruice? Nay, now God hath dealt otherwise with me, and besides the meanes of my happinesse, liberally allowed me a double portion, in maintenance, libertie, credit, friends, successe and comforts of life both for necessitie and delight: is not my retribution of seruice to him, as if hee had been an hard Master to mee? O wretch that I am! will neither an ill day paire me, nor a good mend me? I see, I see the Lord is not streightned towards

Hof. 6. 4.

towards me, but enlarged as to *Ephraim and Iuda*, what should he doe more for me, or how should he entreate mee? No, it is I that am streightned in mine owne soule, I giue him such requitall as *Hanun* gaue *Dauids* seruants for their loue; I cut off his seruice by the middle, and patch him off with poore hearing, poore search of heart, poore repentance for daily sins and the same oftē repeated, poore thanks for speciall fauours or deliverances, poore watching to keepe my couenants, poore fitnesse to beare the crosse, or looking for the day of his comming, and so in the rest: and shall this my penurious beggerie and
base

base slightnes, passe for currant with the Lord? Slight dealing (I see) in worldlie businesse breeds much controuersie and trouble amongst men: and is it not like to breede farre greater betweene *God* and my conscience? Yes doubtlesse, a tedious trouble, till repentance; and an endlesse, without repentance. For the former, how iust is it with *God* to giue ouer such as serue him slightly, to inward obstinacie and wilfulnesse, yea some outward open crimes? No man is growne so deeply soked in euill, but hee began first with slighting ouer the smaller offences. Hee that vseth false measures, may soone grow to sell refuse

*Thirdly, by
applying the
punishment.*

Gen. 17. 2.

fufe stuffe. Our *Sanctours* war-
 ning *Peter* of *Satans* win-
 nowing him was slenderly
 put off, but it brake out o-
 penly. *God* gaue *Adam* a
 charge not to meddle with
 that one tree of the know-
 ledge of good and euill: hee
 slighted it off with a perad-
 uenture; but the wofull effect
 thereof (past peradventure)
 made all his posterity to rue
 it. It was *Cains* *stone* (one a-
 mong the rest) being de-
 manded what was become
 of his brother *Abel*, to slight
 it off with a *Tush, am I my
 brothers keeper?* But marke
 what this light-making of
 his horrible sinne and *Gods*
 seuerer threat, came to: hee
 that beheld his sinne before
 as a molchil, after sees it as a moun-

mountaine, *My sinne is greater then can be forgiven*; hee that was not moued before by Gods iustice, cannot now be brought to see possibilitie of mercie. The charge of the yong *Prophet* not to eate bread at *Bethel*, was controlled by a slight tale of the elder *Prophet*; but the issue was serious, when the Lion took him in hand. If by gentle meanes I suffer my selfe to be checkt in conscience for this sin, all shall end well; but else the latter end will proue worse then the beginning. God will haue a controuersie against me at death; and denieth a slight seruer of his Maiestie any serious apprehension of his sinne: yea suffers him to die

die either with none, or (which is all one) with very slight repentance. And after death cometh the iudgment, *Take that vnprofitable seruant, binde him hand and foote, &c.* Seldome this sin goes without a spice of *presumption in secret*, which bewraies it selfe openly. Againe, if I bee able to note the loosenes of my seruant in my owne house; shall I not see mine owne in Gods worke? If my seruant hauing a guiltie conscience for it, dare not come into my sight; shall I looke God in the face, and speak peace to my soule? Shall the clipper of the Kings coine bee punished as the *counterfeit Coiner*, and shall I scape
scot-

scotfree? If I offer this to my
Prince, will he reuenge it, and
 shall God endure my whole
 seruing of him, with clipt
 coine, and doing nothing
 substantially or to purpose?
 But if I may be put in hope
 that there is mercie to bee
 found touching this thing;
 and the rearedges which I
 haue so long runne into
 with my God, by my paltrie
 & patching seruice, may be
 redeemed by more sound-
 nes in time to come: doubt-
 lesse I will rather make a-
 mends late then neuer; and
 trie whether my vnseasona-
 ble and lateward cost will
 bee accepted. Oh beloued,
 now I am come to the vr-
 ging of this harsh motion
 to flesh and bloud, the mo-
 tion

*Then se-
 condly re-
 deems it.
 with more
 cost for
 time to
 come.*

tion of bestowing cost vpon
God (more harsh then the
heare-say of *Taskes* and *Sub-
sidies* to our Prince); & me-
thinkes the very harshnes of
the point and the difficulty
of perswading, makes my
tongue cleaue to the roose
of my mouth, through pre-
iudice and feare of ill suc-
cesse! For I know this er-
rand seldome findes men
at home to hearken to it,
men play faire and farre off
in this point and lie aloofe;
that of *Salomon* is veresied,
*In vaine is the net laid, for
that which hath wing*: so shy
are we (like the nimble fish)
of this net; and can winde
out at the least hole (by our
shifts and excuses) from the
yeelding of cost. But oh let
mee

mee vse plaine Oratorie,
(what can bee too plaine
where the matter is weigh-
tie)! your selues in your own
dealings for your selues shal
be your owne iudges; and
of your owne practice, shall
the Lord condemne you, O
ye slight and vnfaithfull ser-
uants: and therefore weigh
well, what I shall say about
this point, as much concer-
ning you as your soules. I
aske you then, in matters
of the world (especiallie
weightie), what course take
you, a slight or a substan-
tiall? Except he be some od
man noted for his loosenes
and improuidence, some
foole for lack of wit, or yong
head for want of experiēce,
shall yee neede to prompt
men

*And first
by imita-
ting our
owne pra-
ctice in
worldly bu-
sinesse.*

*Worldly
mens
grounds.*

men to deale warily and
fawely in their earthly af-
faires? No, no, they haue
their grounds and princi-
ples (which many of them
holde more firmly then
their Creede); they say, *The
world is hard, the dayes bee
nought, a man cannot tell who
to trust, our memories are
fickle, men are mortall, & mens
minds are variable, the law is
costly; it stands upon my cre-
dit, or my health, or my life, or
my estate, &c.* And what of
all these? Oh in so weightie
matters wee must not leaue
all at fixe and seuen, but goe
substantially to worke: and
by these directions they
arme themselues against
slipperinesse and flightnes,
so that as their grounds be,
so

so is their practice. If with much adoe they haue got a grant from their Landlord of renewing their Lease, do they so leaue it and sleep securely? No, but follow the businesse tooth and naile, and neuer lin till the instruments bee drawne, sealed and deliuered, and brought home, sure and safe vnder lock and key: and why this? Oh there be flatterers and cosoners in the world, and some or other might haue caught the bird while they beate the bush; now none can step between, they haue it in blacke and white and vnder seale, they are sure of it. If men haue great tradings and dealings, which require continuall expences
and

Their practice in diuers instances.

1. Leases and grants

2. Trades and dealings.

2. Trades
and dea
lings.

and payings out, and many
receits and commings in.
What? will they trust their
memories with all passages,
or put all ouer to the mana-
ging of a slight and vntru-
stie seruant? No, no, they
will keep their owne tallies
and bookes of account, al-
waies in their Counting-
house, setting their recko-
nings streight and euen.
And why? They are forget-
full what moneys they take,
what summes they pay out,
what debts are comming
towards them: they might
be consumed and eaten vp
ere they are aware, by euill
seruants, bad workmen, ill
debtors. Againe, in mony
matters, can a wise man
endure, that a great part of
his

3. Mony
matters.

his estate should lie in the hands of other men, so that he must hazard it vpon the vncertaine will of a stranger (yea though a friend), and make a question, whether his owne shall be his owne or no? No, he will sure bind and sure finde, hee will part with no money, but he will haue sound securitie for it, by bond, by morgage, or like assurance: No, (as reason is) he will preuent whatsoever perill might ensue to him, or his: for why? a great part of his liuelihood rests vpon this substantiall dealing. Will a current chapman take yp and fetch vpon trust at euery shop, and neuer call for a bill of particulars, till hee haue runne so
R deep,

4. Credit
and repute.

5. Last wils.

deepe, that hee is loth to heare of it? No, no, he will either take and stake, fetch and pay; or at least hee will make oftē reckoning, which makes long friends: and why this? It is the sounder and safer course to doe thus: though to runne vpon the score bee more easie and slight for the present, yet at length it proues more tedious. To conclude, in the point of mens last Willes, howsoever the commō and slight course of some men be this, to deferre them till death (thinking that the sealing vp thereof before is ominous): yet the wiser sort learne to deale more thoroughly then so; the experience of the lamentable
con-

confusion and mischief
which comes of the contra-
rie, tels them, The surer
course is to set things at a
stay, and trust not others
with the disposing of such
matters at their owne plea-
sure: therefore (what order
so euer they take for their
soules), yet with *Ahitophel*
they will settle other mat-
ters in peace by their wills,
deeds of gift, surrenders or
such like, to cut off all con-
trouerſie.

Is it thus in worldlie
things (beloued), that slight
are counted little better
then fooles; and is it our
wisedom in Gods great bu-
sinesse to be slender? I can
assure you (though it be wis-
dome to bee thus warie in

*Application
of the pre-
mises.*

R 2 world-

worldly dealings) yet neither is it alway the cōpaniō of grace, nor yet so excellent a thing, but that he which is weake and fillie in these matters, may yet with God be in high account for wisdom in better things. But, shall not the children of light learne of the children of this generation, wisdom and forecast, to deale soundly for their soules? Oh farte be it from vs, that in all our course for the world, wee should rather be said to bee too sore and precise, then too secure; only in the matter of Religion and conscience, watchlesse and little caring which end goeth forward. O if we will say, *Ne God forbid* let vs come forth
 blow and

and shew our selues in our
colours; what greater inno-
cence and faithfulness to-
ward men; what trust in our
words & promises; (though
we bee losers thereby); what
compassion toward the bo-
dies or soules of the distres-
sed; what righteousness in
our trades appeares more
in vs, then in those that are
nothing in God his bookes
at all. What greater zeal
in our profession; deuotion
and pietie in publique wor-
ship; what frequentie and
firmnes in private prayers
and meditation; what great-
er measure in mortification
of our most strong lusts; an-
ger, pride, reuenge; what
deeper estrangement from
the world; contemptation and
beruor

Psal. 15.

patience vnder our crosses
do we bewray, that our cost
may appeare to be beyond
the common fort? If those
parts of religion, which are
hardest lessōs in the schoole
of Christ, be as vnknowne
to vs, and as vnwelcome as
they are to the meanest
Christian: how can wee say
with *Dauid*, that we streine
the least ioynt of our fingers
to take vp the burthen of
this service, or bestow any
other cost, then wee must
needs? Moreouer, let vs be
able with good iudgement
and conscience to professe
before God, that as wee see
there is a diuers way of ser-
uing him; the one inuented
by the corrupt heart which
loueth ease; and the other
required

required by himfelfe, a service of labour and cost: and as wee can well put a difference betweene them in the practice of others; so we for our parts abhorre the former, and cleave to the latter, *Approving this good and acceptable will of the Lorde* euen in our inward man, though wee feele many iars and rubs in our way to disswade vs. Let it appeare that (through Gods assistance) we abhorre to bee coupled with euery *Time-seruer and Libertine*: & let vs say, *Shew me O Lord, what I shall doe to testifie my loue and large hart; giue me that free spirit of thine, that spirit of life and power to doe what thou commandest, and command what thou wilt:*

Secondly, by comparing the slight Christian with the substantiall.

R 4

giue

giue me an ingenuons, liberall
and open heart, and let mee see
what I owe thee for thy Christ
(the peerlesse pearle, and cost
beyond value); or vpon what
price thou hast redeemed my
soule, (by no gold, nor precious
stones, but the blood of thy eter-
nall Sonne): and then trie if I
count any thing too deare for
thee; nay if all cost shall not be
as dung in comparison of that
loue, which thou hast shed into
my heart by thy spirit. And be
able by good prooffe to say,
thou doest some singular
thing which *Publicans* and
Sinners doe not; nay which
Hypocrites do not; nay which
many doe not; who yet
would be loth to be blotted
out of the Roll of Gods ser-
uants. For I tell thee many

Professors are growne now
to take their Master to a short
purpasse, once they durst do
in times past (it seemes they
are growne so homely bold
with him by long acquain-
tance) they dare dispense
with cost, and yet all shall
bee well taken, take thou
heed, for GOD may beare
long and much, but wil not
be mocked. Deale not with
him as many base persons
deale with their friends,
whom they hold off with
curtesie and faire words,
and entertaine them with
complements. It is now
thought a peece of skil, whe
men should welcome their
friends heartily, to goe as
neere the winde as is possi-
ble, making a little goe a

R 5 great

great way, and setting a goodly flourish vpon a few slight and paltrie dishes, garnisht and couered ouer (as if some great dainties were vnderneath), and not a morsell of pleasant sauourie meate in them. Entertain not thou the Lorde with such seruices: if it be a base art to try conclusions of scantnesse and miching vpon a friend; much more vpon GOD, at whose cost thy bodie and soule doth and must fare well for euer. If a mā (of any good nature) would abhor to spare that, which loue calles for to be spent vpon a stranger (much more I trow a deare friēd or acquaintance); yea if he will vtter his loue by al signes of
cost

cost, drawing out of his *store* both old things and new, both for need and delight, rare for the season, costlly for price: Oh much more a *Christian* of good nature (being renewed) should ioyne affection and cost together: it wel becommeth the sound and vpright heart to bee thankful (none else can, their cost is thanklesse and hypocriticall); if welcome and good cheere well agreeth to a man, how much more sweete a compound is cost offered by loue, and loue expressed by cost to the Lord? Shall there be no difference at all betweene those that owe themselues, and al they can make vnto God for his *Christ*; and those that are
meere

meere strangers? What singular thing doe we goe beyond them in? They heare, pray, receiue the Sacramēt, keepe good company (otherwise), abstaine from some scandalous offences: these things euen *Publicans* and *sinners* doe, therefore this is not that singular thing: others haue some affections stirred vp in them by the Word (as occasiō is giuen) of zeale and forwardnesse, likings and desires, ioy and sorrow, loue and hope; and yet these are not that singular thing, nor that cost wee speake of; why doe we not then trie our selues by a surer rule? for (as I said) there is a diuers manner of seruing God through euery
part

part and duty of his seruice; if we can discerne them, and hit vpon the best. Let vs in a few instances put our selues vpon our triall, what we can say touching the oddes, that is betweene vs and the slightest professors. Let the point of sauing faith (the greatest piece of cost) bee the foremost: touching the getting whereof, how lamētable the flightnesse of most hearers is, is too easily bewraied. It is a full crie in each mans mouth, Oh this faith is a pretious iewell (and so it is enen in respect of the iewel which it apprehends); but where is the cost of that wise merchant, to come by it? I grant that *Christ* is offered of free cost (as *Esay* proclaimes)

And that chiefly in the matter of attaining faith.

Mat. 13. 45
Esay 55. 1.

claimes): but where is the cost of accepting him, though we are bidden, buy for nothing? Euen this nothing (as the Scripture termes it) is greater cost, then wee will bestow. An hundred waies the diuell hath to beate vs off from this purchase, and to hold vs in a paltring course of offering, cheapning, liking, &c, that hee may stop vs from going thorow-stitch: yea, though wee know a penny-cost in the laying of our foundation well, would saue vs much cost in the losse of our building; yet still like *Salomons* foole, wee haue a price in our hand (though ill bestowed vpon vs); but wee haue no mind nor heart to buy.

buy. And why? Surely because wee bestow no paines (to purpose) in due weighing the riches and valew hereof; wee haue not the Jewellers skill, but rather like silly passengers through London, we see a glistering shew of plate in the *Goldsmiths* shop, and therewith content our selues, the buying of it is beyond our abilitie and reach. If men saw as farre into the worth of this pearle, as that merchant did; if they saw the beggerie and miserie they lie vnder, without it: if they verily thought there were no other Name vnder heauen to be saued beside it, but rather destruction and shame in all their wayes; oh then it should

should cost them haire, but
 they would haire it. He that
 is thoroughly pricke with a
 feeling of sinne, and a neede
 of grace, oh the longing, pin-
 ning, & waiting, vpon the
 Gospell with an hungry
 starvedisgule, till the Lord
 with this soft & voyce, of
 peace, should bring vnto
 him glad tidings! Iudge
 thy cost then by this one
 point (as easily thou maist);
 Canst thou (yprightly) say,
 Lord since I first heard the
 terror of thy Law, and was
 convicted to be that accur-
 sed creature, whom thou
 didst threaten to cast into
 hell for sinne: I could haue
 been content to haue shak-
 ken off the trouble of my
 conscience, and haue rather
 bloud

retur-

returned to my old vomit;
 then put my selfe to further
 cost: but then I felt another
 stronger power of thy Gos-
 pell, holding mee still occu-
 pied; vrging me further then
 I was willing to goe, and
 not suffering me to go back,
 till the work came to some
 what. I thereby as I found
 hellish feare to abate in me,
 so I felt my hart prickt with
 a feeling sorrow for sinne,
 and hereby opened, broken,
 and wounded within me
 (though not without some
 hope of ease & refreshing);
 so that as my burthen grew
 more yrksome, so the heare-
 say of a better estate, and
 the promise of forgiuenes
 became the more pretious.
 Yea so highly pretious in
 my

my esteeme, that if I had had the worlds treasure, it would haue been nothing to me, in respect of mercie: and therefore hauing nothing to procure it, but my sinne, my ragges, my shame, oh how willing was I to cōfesse it, and to come bare and naked (euen as I was) to the throne of grace? And although in much trēbling and weaknesse, yet being secretly thrust forward by that spirit of thine, which would not suffer me to be in thraldome and bondage any longer; I compared the free loue of the promiser with the vnspeakable miserie in which I must haue perished without pardon: and this wrought in me some boldnes

nes to say, Lord, seeing thou wilt haue the honour of leauing the *righteous*, and receiuing a sinner (such a one as my selfe), the greatest of all; and that for no other cause, but because thou wilt, and hast therefore made thy Sonne satisfie thy iustice for him: why should I doe thee such dishonour as to refuse thy offer, and my selfe that wrong as to perish only thorough my vnbeleefe? No Lord, but as I feele thou hast brought me to see my neede (which else I should neuer haue felt) in token thou wilt do farre greater things for me: so I belecue thou hast mercie in store for me; and I doe set to my scale, that y sacrifice of my Lord Iesus

Iesus Christ is I accepted
 by thee for my speciall re-
 conciliation and pardon;
 in which as a sure holding
 gainst all feare I desire to
 rest with peace. Thus (as
 briefly as so great a matter
 may) I haue set downe a
 draught of this cost: and
 now I say againe, trie thy
 selfe (I bid thee not snare
 thy selfe about the order
 and measure of these prepa-
 rations; for I know the
 trembling hand of her that
 touched *Christs garment* on-
 ly, drew vertue from him to
 heale both body and soule);
 but iudge whether indeede
 the Lord hath thus wrought
 in thee, that nothing but
Christ could satisfie thee, and
 till thou didst in some mea-
 sure

sure taste him, by the vnde-
caying sweetnesse of faith,
thou neuer durst set downe
thy staffe, or make full peri-
od. Though by many steps
a long time thou feltest good
things a working; yet in
them thou couldst not rest,
till thou wast past danger.
If this be thy portion in the
least degree, thy cost in hea-
ring (or rather Gods cost vp-
on thee) will bee for euer
thank-worthie with thee,
and thou art the man that
shalt from this ground say
with David and Paul, *I haue*
(of thine own cost) Lord hast
thou a fugitive & hang-by, made
me faithfull, and put me in
thy seruice, and shall I now rise
up as I list, and serve thee of
that which cost me nothing?

Thou

Thou seest then the cost of faith: Are all at this cost? Ah no, but euer hearing about it, neuer comming to knowledge, by experience what it is. Partly thorow idlenesse, because they are loth to take the paine to consider the field, to hide the pearle, to muse vpon the value and vse of it: partly thorow folly, that when they might with Gods good leaue, yet they will not embrace it: and partly thorow dalliance, while other base matters possesse and steale away the cost of their delight and affection, to the ensuing of their vanishing profit, pleasure, or lust: their pretious time weares away, and (as the wind-mill sailes, euer

euē standing still in their
motiō) are as neere this faith
at death, as the first day they
stirred toward it. Dost thou
see this slightnes in others,
and that thou hast serued
the Lord with more cost
thy selfe? Be thankfull then,
and mourne for the slight-
nesse of them, who (because
faith is a mystery, and a spi-
rituall thing, aboue the
reach of their sensual minds)
rest euē in a generall noti-
on of it; and haue euē their
father to burie, ere they can
closely follow it, (I meane)
one pretext or other to keep
them from it. Mourne (I
say) for their slightnesse, who
either with *Felix*, put it off
till next time; or at best, can
say no more then *Agrippa*,
they

*Mourne for
such as are
slight here-
in.*

Act. 24. 26.

Acts 26. 28

they haue but almost got it; whose life is no other then a getting and loosing an hearing of these things, and forgetting them. They get a terrour from the Law, but yet soone wauzing away: a flash of light and gladnesse by the Gospell, but soone going out; nothing orderly, feelingly, substantially wrought: and therefore e- uery Sermon as new to be- gin as at first; and vnleasona- bly with those foolish Vir- gins, seeking oile when the doore is a shutting; because they had no leasure all their life time to buy any. I haue been larger in this maine triall, then I purposed: but I instance in a few other frutes, and so an end of this point.

Mar. 25. 10

*And next
in some du-
ties of obe-
dience.*

I.

2

point. There is no worke
of obedience, no one dutie
of Gods worship, but may
be done as slightly, as this of
faith: discerne thy selfe by
the contrarie, with what
cost thou doest them. It is
the slighter & easier course
to run into the Lords debt
long together, and to haue
old scores standing in his
booke: but it is the costlier
and surer to reckon with
him often, when the memo-
rie is quicke, and the con-
science tender. It is the
slighter course, to hold the
profession of the Gospell in
a vaine iangling tongue; or
a busie and vncharitable
censuring of other mens
persons & faults (who seeth
not, that if this be a religi-
on,

S

on,

3

4

on, euery one may be religious?); but it is the costlier course to reflect our eye backe, and look deeplier into our selues, that we walke with a lowly opinion of our goodnesse, and a blessed feare of our corruptions. It is slight and easie to esteeme our cost by the multitude or greatnesse of our works: but greater wisdome to iudge it by the sinceritie of our affection: better are two Sermons attended well vnto vpon the Sabbath, then many for fashion: alwaies there is greatnesse in that which is good, but not alway goodnesse in multitude or great shew. It is the easier course to thinke no sinnes great, which breake not out
to

to infamy: but the wiser, to
shunne the smallest appea-
rance of euill; knowing that
the foulest offences haue be-
gun with slightnesse. It is
cheaper and baser to put off
repentance to age or death
(wherein who can tell, whe-
ther God will grant the
meanes, or an hart?); but the
safer way is to *remember our*
Creator in our youth; to serue
him with the cost of our first
fruites, and our best age. It is
slight to alleage with those
Pbarisees, our priuiledges of
outward Baptisme, professi-
on, and that wee are *Abra-*
hams children: but *Iohn*
Baptists aduise is the surer, to
bring forth fruites of amend-
ment; and (in stead of plea-
ding what bad persons wee

5

6

Mat. 3. 8.

2. Tim. 3.

19.

S 2

are

7

Lukē 2. 51.

Aa. 17. 11.

8

are not, or what good works we doe) to depart from iniquitie. It is the easier course in our hearings and prayers to let them goe, and neuer cal them over any more: but it is the surer to hide the Word, and trie our selues after (as *Mary* and the *Beræans* did); to confesse no more sinnes, then we desire to lay to heart; to make no more requests, then wee belecue shall bee granted vs in the *Name of Christ*; to offer our thanks with some enlarged feeling of *God*, his loue in his blessings, looking daily after the fruit or vnfruitfulnesse of our prayers; that we may bee the fitter either for thanksgiuing, or deeper humiliation. It is y easier of the

two

two (and yet I say also it is few mens cases) to enter vpon the seruices of the day, with an innocent purpose not to breake out beyond the limits of our knowledge : but it is the warier course to vse more preuention, and (by experience where the *Duell* hath had, or may haue vs at the greatest bay) to arme our selues against his subiltie; and watch thereto vpon each occasion. For otherwise there may come a deadly arrow betweene the loose ioynts of our armour it selfe, as in *Ahabs* death we see verified. It is a slight course for men to shew zeale toward religion before others; or to satisfie themselves now and

1 King. 22.

34.

9

S 3 then,

then, by bewraying some vanishing likings or loues of good men or goodnes: but it is the more chargeable and substantiall course, to nourish and welcome good affections so long, til this loue grow grounded, feeling, constant; till it bee as that poore mans onely sheepe (as *Nathan* spake), which fed and slept (as his companion) in his bosome: for indeed good liking may first grow from example, or outward inducement; and so vanish, as the dew lickt vp by the morning Sunne: but if it be sound, as in the men of *Samarita*, it will waxe and thriue; and from an occasionall liking, grow to an experimentall, euen as theirs also did;

[3 in 4. 42.]

did; yea, and from an aguish and passionate liking, in a good mood, to an habited and settled delight, vpon purpose neuer to be broken off, till it grow into a neere fellowship with *God* in the cleauing to his promises and commandements. It is the more easie and slight course (and yet all attaine not so farre) onely to please our selues, in that we can espie & acknowledge our vnbeliefe, breakings-off of the practice of dutie, vnsettlednesse, hardnesse of heart, and such like; but the surer way is to mend these faults. For the diuell makes many belieue, that seeing they complaine much of their wants, therefore they haue

repēted sufficiently: though they take no paines to reforme themselues. Infinite it were to rehearse all: by the pawe, it will not be hard for him that is wise, to measure the Lion: and by these, or the like (for him that is teachable) to examine himself; that as his conscience vpon due search shall find his estate to be, he may take comfort by that which hath been said, or else warning to mend his cost, and renounce slightheffe. Surely if the heart bee not false to the mind, this wil produce some effect in a man (through Gods blessing), that he hath so clearely seene a difference betweene the lanke eare and the full; the staruen Kine, and

and the fat; the spiritual ease wherein hee slept, and that liuely and stirring affection of *Dauid* in this place, which vitters it selfe by such cost.

And let this bee the vse of that I haue spoken, euen to perswade all (who shall by the reading of this Treatise, be conuicted of this sinne) as they shall meete with it, either in any of the foure causes before named, or such like, heartily to apply themselves to that peculiar cost, which may remedie it. If error of conceit hath corrupted them, let them by beholding this mirrour of *Dauids* practice, bee out of loue with their peruerse opinion, and be transformed into the image of truth. If

*Thirdly, by
remouing
the causes
of this sin.*

I

2

S 5

bad

3

bad custome haue tainted them, let them by degrees out-weare and breake it off (euen as they grew by degrees into it), ere the wofull fruite of this sinne being come to his ripenes, breake out so strongly, that they shall not bee able to master it: and if they be out of hope to cut this threefold cord a-sunder at one blow; let them deale with it, as they would doe with the friendship of an vnworthie companion, that is, warpe and fall off by degrees. If the want of meanes haue caused it; seeke to them, cleaue to them, pray for better fruit by thē: for there is a subtill enemy, that can enfeeble the knees, and weaken the armes of them,

them, that enioy the best
helpes of *Aaron* and *Hur*,
yea *Moses* and all, both in
publike and priuate to sup-
port them. If some one or
more sinnes either oft fallen
into, or at least committed
boldly, haue wasted the vi-
gour of spirit, and damped
faith or good conscience,
which (of all other) is the
Diuels worst engine to bat-
ter and deface all beautie
& courage in seruing God;
doe as *Dauid* did after hee
had long weltred in a loose
and slight course in this
kinde, euen for nine mo-
neths space (as here) or more
(as before, when he had sin-
ned those bloudy sinnes of
Adulterie and *Murder*),
when once *Nathan* came
and

4

2. Sam 12.
& 13.

Ch. 12. 13.

and closde within him, oh how hee relented ! how his heart smote him ! and after his recotuerie, oh how wearie was he of his late hollow and slender deuotion ! and in this text how sensible doth his olde color, spirit and courage returne to him again; (as the *skinne* of *Naa-man* being clensed) after his long swoounding ? When God shall also pricke thy conscience (as he wil theirs whom hee loueth, lest they should sleep in death), rouse vp thy selfe with this voyce, *I haue too long, but I dare no longer offer to the Lord such common stufte, which cost me nothing.* And (to end this exhortation, lest I bee infinite) bring thy selfe solemnely

Lastly, by
renewing
and keeping
thy cove-
nant.

Judg. 2. 4. 5

Hos. 14. 3.

lemnely to the *Oath* and *Covenant* (as those trewants and promise-breakers did), that thou wilt no longer play wily-beguily with thy God; and let this text teach thee (for it will serue well to that purpose) to take words to thy selfe, that thou maist binde thy selfe the more strongly to performance; & take surer course against that hollownes, which may afterward creep vpon thee. And say thus: When first that pretious loue of thine (O Lord) entred into my soule, and rauisht mee with ioy and thanksgiuing; thou knowest I had nothing in all the world, which I counted not vile in respect of this pearle: neither refused I a-
ny.

ny cost of zeale, dutie, deni-
all of my selfe, whereby I
might declare my affectiō:
And shall I now, being nee-
rer my saluation then when
I first beleecued, giue-in like
a drone; and lay all that ear-
ly fruite of my first loue and
cost, vnder foote? Hast thou
been so streight a Master to
me, or haue I carried my
selfe so badly in thy seruice,
that I should not be as able
to serue thee of thine owne
cost now, as at my first en-
trance? Surely if this be my
sinne, my very stumbling
and falling shall (by thy
grace) put some more met-
tall into me, to preuent such
declining for time to come:
& seeing thou hast shewed
me, wherein this spirituall
cost

cost standeth, I will taxe my
 selfe at the highest rate, and
 chuse rather a thousand
 times to pluck from my self,
 then that I should deny
 thee thy due, or the matter
 of cost should part me and
 thee? Did thy seruant *Istab*
 (when he needed not) think
 him selfe so strongly bound
 by his vow, that (out of
 blinde deuotion) hee chose
 to lay hand vpon his onely
 childe, then slight thee off
 with words? Nay, did *He-*
rod (a vile wretch in a wic-
 ked case) to please his *Hero-*
dias (a filthy strumpet); bind
 him selfe to requite her dan-
 cing, to the halfe of his
 kingdome? And shall I (ha-
 uing warrant out of thy
 word, and so iust cause be-
 sides

Iudg. 11. 39

Mark. 6. 23

Psal. 137.

PL 119. 57.

sides) feare, least I should engage my selfe too deeply to thee (*O Lord*), as if it might proue too hot or too heauy a charge to vndergoe. No rather let my tongue cleaue to the roose of my mouth, and mine eyes fall sooner out of their sockets; yea let my fingers rather forget to play, and my chief delights be turned into bitternes; then that I should not preferre the fulfilling of that, which I haue determined, to my chiefe ioy. Yea seeing that I haue thy best seruants for my example and direction, who haue euer abhorred flightnes, and chosen this way of demonstration; how pretious thine honour and seruice hath been

been vnto them: I will rather count it an high priuiledge that I may draw in the same yoke, & be vouchsafed the honour of admittance with my poore cost to serue the Lord of heauen and earth. And although in the measure of my cost, I know I shall come far short of *Dauid*, *Salomon* and the rest of those Worthies: although I cannot giue the thousands of rammes, or riuers of oile; neither art thou vpon earth to bee anointed any more with costly spike-nard: yet hauing obtained mercie to the forgiuenes of as many sins as thy dearest seruants were euer guiltie of; as also being reserued to these latter dayes, wherein thou

*Danger of
breaking it.*

thou hast opened and poured out thy costly treasures hidden in *Christ Iesus*, more abundantly then in their ages: why should not I cast in my two mites (with the poore widow), and equall them in my affection, who in other respects I must giue place vnto? And here (beloued) if thou shalt finde thy selfe moued by thy conscience thus to couenant with the Lord, let me aduise thee after such a resolution (strengthened oft with feruent prayer), to beware lest againe thou giue place to the *Diuell*, tempting thee to relapse by carnall ease and sloth, and turne thy couenant into sinne. Remember that GOD is not mocked.

This

This remedie is good, if wel followed: but if dallied with and posted ouer, the remedie may proue as bad as the disease, and the latter end worse then the beginning. No man patcheth an olde garment with new cloath, lest the breach proue worse: but if thou adde a rotten patch of slightnes and carelesnesse, to a new couenant of *Amendment*, thou wilt make it more deformed: *Better thou hadst neuer opened thy mouth to the Lord, then so to goe backe.* And assuredly *Satan*, who sometimes abuseth the most religious meanings, and snareth them with feare, lest if they make vowes, they will (ten to one) breake them, and therefore discour-

Luk. 11.26.

Eccles. 5.4.

discourageth them from making any at all; the same *Satan* wil much more assault and waste the conscience with terror, when they haue wilfully broken them. And this be spoken of the third vse, and the seuerall parcels thereof.

But because (for the better opening of my meaning in this so vnpleasing a duty, and the fuller satisfaction of minde) some would be glad to heare some direction, how they may trie themselves about the practice hereof, with what cost and care they serue God according to the example of *Dauid*: I will not refuse to make my selfe a little tedious to some, (who little feele any such

such want in themselves, rather then to shorten and disappoint others of their better desires. And therefore I will here (as the fittest place, ere I come to the last use of all) insert some special instances of this cost; that it may appeare which are the chiefe parts of it: and those that are willing not to beguile themselves, may proue what profitings they have made herein; which hauing done, with a brieve motiue or two, thereto annexed, I wil conclude with the fourth use of the doctrine.

The first of the meanes whereby I aduise euery one to trie his *Cost*, is the touchstone of his *Loue*. *Cost* is hardly drawne from men, it must

*Try thy cost
by thy loue.*

Pla. 116. 12
Cost, the
vent of
loue.

must bee an excellent and free spirit, that must make a man bountifull. Otherwise a base and miserly minde answers, as *Nabal* answered *Davids* seruants, *Who is David? Shall I kill vp my fatlings which I haue provided for my Sheep-shearers, and giue them to them whom I know not?* But loue acknowledgeth it selfe deeply bound and beholden to God for more then it can conceiue, or expresse; and therefore is euer musing how it may vtter it selfe, saying, *What shall I render?* Cost is the vent of loue; euen as we see in the meaner sort of people, whose affections to their children (whom they loue as well as the rich loue theirs) cause them to stretch their

their cost beyond abilitie
(which yet I commēd not),
so that the attire of some
poore children might well
besecme them, though they
were bred of farre richer
parents. Loue (wee see,
though it bee corrupt) will
creepe where it cannot goe;
or rather will goe vpright,
where it should be excused,
though it did but creepe.
And what but loue (such as
it is) causeth the naturall fa-
ther to streine himselfe, and
redeeme his prodigal sonne
out of debt or prison, with
vndoing of himselfe and o-
thers? Or the tender mother
to refuse no cost or paines
in the nurserie and tedious
hand with her yong ones?
Surely that which endureth
all

Gen. 29. 20

all things, euen loue: which God hath put into her to make a nature of a necessity, and to cause her to delight in that as very welcome, which else must needs be a burthen. *Iacob* seruing such a Master as *Laban*, might well haue been tired in a yeere, much more in seuen: but that loue of his to *Rabel*, which made him serue seuen, made him to thinke seuen twice told, to be as nothing. Yet there is but a sparkle of resemblance in the loue of man to man (though it be religious), to the loue of the regenerate towards God: *Danids* loue here (to the Lord his God) as much exceeded his loue of *Ionathan*, as both their loves

loues exceeded the loue of women. This is that true spirit indeede, which the Lord puts into the ingenuous breast of euery beleuer, which makes him to deuour this cost (whereof before I said, y it is a bondage for another to endure), and to thinke it easie, which else would bee intolerable to flesh and bloud. And this made *Dauid* in this place so royall: this gat him the victory in his emulation with *Ornan*, whether of the twain should be at more cost with God. The very text it selfe giueth it, *I will not offer* [to my God] that which cost me nothing: (*my God*) that is the God of my loue and delight, that *God whose I am,*

What vse it serueth for.

T

and

whence it
issueth.

and whom I serue, not the God
only of my body, who hath
giuen me a kingdome, but
of my soule also, which hee
hath rid out of all aduersity;
my portion, my refuge, my
Redeemer (as *Iob* calles him);
this my God I abhorre to
serue with that which cost
me nothing. No loue but
such as this, wil bestow such
cost vpon God. *Loue* (wee
commonly say) descends,
and so doth this. For al-
though it be now ascending
in *Dauids* cost: yet what o-
ther loue is it, then the same
which first descended vpon
him (euen as euery other
perfect gift doth) from the
Father of lights, from God
himselſe through his *Chriſt*
by his Spirit. The seed is of
God,

God, cast into the wombe
of euery beleeuing heart,
apprehending the loue of
the eternall Father in his
Some, vnto eternall life;
and this seede no sooner is
there quickened, but it pro-
duceth a fruit answerable (in
his measure) to it selfe; loud
for loue, here begun, hereaf-
ter to be perfected, & made
eternall and vnspeakable;
when both her mother
which is Faith, and her si-
sters Hope and the rest shal
be abolished. This loue I
say is y^e gift, whereby the be-
leeuer shal perfectly be ioy-
ned to God hereafter; and
therefore euen here cannot
cease to testifie, how much
she oweth to him (so farre
as she can apprehend him),

and faith, *I will not serue him* with nothing. What other loue so euer we can mentiō, that cannot say with *Dauid* (*The Lord my God*) neuer lay in the wombe of faith, and therefore is illegitimate: neither will it euer giue the Lord this spirituall cost of the heart; because it is either barren in her selfe (I meane), yeelding no cost at al; or else barren in her fruit, that is, reaping no reward at Gods hands for it. Only this loue then, which is the seed of God shed by the Spirit into a beleeuing heart, works and perswades to this cost. It is the same which moued *Dauid* elsewhere, to open himselfe in a more then common manner

2. Sam. 6.
14. 21.

ner

*Examples
of it.*

ner at the fetching home of
the *Arke*: then when *Micol*
his wife scorned him for dis-
couering (as she thought
his shame, but indeed) him-
selfe, that is, the loue of his
zealous heart to his God,
by dancing in a linnen *E-
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what is the answer he makes
her? *It is the Lord (O foolish
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ed such signes of ioy and glad-
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cast off thy father & his house,
and chosen me in his roome: as
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with

with me, let me be counted ridiculous, and a super-erogating hypocrite: but otherwise let me alone, count me what thou wilt; that spirit of God that hath drawn me to loue him & expresse it in this manner, will beare me out against thy scoffes, and comfort me inwardly more then thou canst disgrace me. *If this be to be vile, I will yet be more vile; yea and God shall turne thy reproches into honour: yea thy verie maides shall extoll me, as fast as thou disdainest. Adam in his innocencie had no better cause of not being ashamed, then David of this nakednesse. Euen iust so doth he here contest with Ornan, Thou (good Profelyte) shalt serue*

serue God with a little, the cost
of a zealous affection; but Da-
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dest thou bee from an euill

The dutie
urged.

discourageth them from making any at all; the same *Satan* wil much more assault and waste the conscience with terror, when they haue wilfully broken them. And this be spoken of the third vse, and the seuerall parcels thereof.

But because (for the better opening of my meaning in this so vnpleasing a duty, and the fuller satisfaction of minde) some would be glad to heare some direction, how they may trie themselves about the practice hereof, with what cost and care they serue God according to the example of *Dauid*: I will not refuse to make my selfe a little tedious to some, (who little feele any such

such want in themselves, rather then to shorten and disappoint others of their better desires. And therefore I will here (as the fittest place, ere I come to the last vse of all) insert some special instances of this cost; that it may appeare which are the chiefe parts of it: and those that are willing not to beguile themselves, may proue what profitings they haue made herein; which hauing done, with a brieue motiue or two, thereto annexed, I wil cōclude with the fourth vse of the doctrine.

The first of the meanes whereby I aduise euery one to trie his *Cost*, is the touchstone of his *Loue*. *Cost* is hardly drawne from men, it must

*Try thy cost
by thy loue.*

Pla. 116. 12
Cost, the
vent of
loue.

must bee an excellent and free spirit, that must make a man bountifull. Otherwise a base and miserly minde answers, as *Nabat* answered *Dauids* seruants, *Who is Dauid? Shall I kill vp my fatlings which I haue provided for my Sheep-shearers, and giue them to them whom I know not?* But loue acknowledgeth it selfe deeply bound and beholden to God for more then it can conceiue, or expresse; and therfore is euer musing how it may vtter it selfe, saying, *What shall I render?* Cost is the vent of loue, euen as we see in the meaner sort of people, whose affections to their children (whom they loue as well as the rich loue theirs) cause them to stretch their

their cost beyond abilitie
(which yet I commēd not),
so that the attire of some
poore children might well
beseeme them, though they
were bred of farre richer
parents. Loue (wee see,
though it bee corrupt) will
creepe where it cannot goe;
or rather will goe vpright,
where it should be excused,
though it did but creepe.
And what but loue (such as
it is) causeth the naturall fa-
ther to streine himselfe, and
redeeme his prodigal sonne
out of debt or prison, with
vndoing of himselfe and o-
thers? Or the tender mother
to refuse no cost or paines
in the nurserie and tedious
hand with her yong ones?
Surely that which endureth
all

Gen. 29 20

all things, euen loue: which God hath put into her to make a nature of a necessity, and to cause her to delight in that as very welcome, which else must needs be a burthen. *Iacob* seruing such a Master as *Laban*, might well haue been tired in a yeere, much more in seuen: but that loue of his to *Rabel*, which made him serue seuen, made him to thinke seuen twice told, to be as nothing. Yet there is but a sparkle of resemblance in the loue of man to man (though it be religious), to the loue of the regenerate towards God: *Danids* loue here (to the Lord his God) as much exceeded his loue of *ionathan*, as both their loues

loues exceeded the loue of women. This is that true spirit indcede, which the Lord puts into the ingenuous breast of euery beleeuer, which makes him to deuour this cost (whereof before I said, y it is a bondage for another to endure), and to thinke it easie, which else would bee intolerable to flesh and bloud. And this made *Dauid* in this place so royall: this gat him the victory in his emulation with *Ornan*, whether of the twain should be at more cost with God. The very text it selfe giueth it, *I will not offer [to my God] that which cost me nothing: (my God) that is the God of my loue and delight, that God whose I am,*

What use it serueth for.

T

and

and whom I serue, not the God only of my body, who hath giuen me a kingdome, but of my soule also, which hee hath rid out of all aduersity; my portion, my refuge, my *Redeemer* (as *Iob* calles him); this my God I abhorre to serue with that which cost me nothing. No loue but such as this, wil bestow such cost vpon God. *Loue* (wee commonly say) descends, and so doth this. For although it be now ascending in *Dauids* cost: yet what other loue is it, then the same which first descended vpon him (euen as euery other perfect gift doth) from the Father of lights, from God himselfe through his *Christ* by his Spirit. The seed is of God,

*whence it
issueth.*

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The dutie
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eye toward them, because Gods is good): And that he hath forgiuen thee much, yea farre more then others, (thine owne thou shouldest know, other mens thou cāst not); and both these will so worke vpon thee, that thou shalt not only neglect mens censuring thee for thy singularitie, but thou shalt not be moued with the example of their slightnesse, but say thus; *What others doe, I looke not at, they know best what the Lord hath deserved of them: but for my self, my soule, my spirit, my whole man, (yea though each haire of my head were one) shall all be at his seruice, and thinke no cost too deare for him.* If God make vs feeble such matter within vs, no man

man shall neede vrge vs to it, we will yeeld it readily: if God be not in the worke, it is not man can perswade, though he be an instrument from God to doe both. But oh, let vs seek some euidence or other to our selues, that God hath bound vs to him by peculiar fauours, that principall one of our Lord Iesus, and those consequent vpon it, I meane with Christ all things meete for vs: and this will open the passages of our soules, and cleere those obstructions of spirit, I meane, it wil correct those corrupt humours of vnbeliefe, hardnesse of heart, deadnesse, vnthankfulnesse, and closenesse, which shutteth vs vp in a penurious

1. Ti. 1. 3.

and niggardly streightnesse toward his seruice. Let *Paul* be a witnesse hereof, who (not rashly as if hee would teach men to play the *Hypocrites*, and speake they know not what, but groundedly) professeth, *I was a persecutor, oppressor, the worst of all others; and yet found mercie. Why?* thinke ye. That hee should preach the *Gospell* as coldly, carelesly and scantly as the meanest of others? No, and that he well testified by his practice: for in his trauailes, watchings, fastings, dangers, beside the Ministerie it selfe, and his fatherly care of the *Churches*, hee exceeded all the *Apostles*. So we see, all are not of the same spirit, nor bestow a like cost vpon

vpon GOD, because they feele not the like measure of loue from God : and yet, the least true measure will appeare in them that haue felt it, both in the generall practice of faith and godlinesse, and in the speciall duties of the particular calling : wherein, although the places in which God hath set some aboue others, as in Magistracie, Ministerie, or other publike gouernment, require greater cost then of more priuate persons ; yet the care and conscience of dutie, which the meanest seruant within his poore compasse offereth to God, is as acceptable to him, as the greatest. Of which I haue spoken already in the first

*Lament the
want of it.*

first vse of Conuiction, and therefore will repeate nothing. But oh, much is it to bee lamented, that there be so many that make shew of loue to God, & yet make so little prooffe of it by their fruites! It is to be feared, that as they defraud God of his due, and men of their expectatiō; so they beguile themselves especially of that they imagine themselves to haue. It is to be feared, their barrennes of duty proceeds from an heart emptie of loue: at least the ancient loue which they once professed, is damped and eclipsed so, that they haue forgotten that mercie which forgaue them so many, so foule offences. And assuredly

redly it is not for nothing,
that so many (in their troubles)ioyne the complaint of
their slight obedience, with
lamenting y decay of their
first loue: which (while it lasted) set the pearle of mercie
at a most pretious and high
rate, and accordingly prized the glory of God about
their owne saluation; but
since the losse of so sweete a
grace, all zeale for GOD
and cost in his seruice (like
twins) died together. I conclude this first *Rule* thus:
Thou who wouldest get thy
heart in daily frame for this
great worke and cost due
to the Lord, suffer not his
benefits to goe out of thy
remembrance; generally thy
deliuerance from the *Diuel*,
sinne,

*The fewell
of loue, is to
meditate of
Gods mercies.*

chiefly spir-
ituall.

Iob 19.

Ier. 48. 10.

sinne and death; and especiallie the mortifying of such and such corruptions, as thou neuer lookedst to see the day wherein it might be said, *They are curbed and weakned*; let these be written in thy heart with a *Diamond* (as *Iob* desired), let them be there engrauen as in lead or yron for euer. And when thou seelest any fit of this common disease of seruing God negligently (which is accursed by the *Prophet*) to grudge vpon thee, go forth & shake thy selfe with *Sampson*, arouzed out of the lap of his *Delila*; and (with better successe then he found) tell thy owne soule, *I haue suffered the thought of Gods loue and benefits to slip out; yet the worke*

worke of them to dye: I feare I
may in time grow as slight as
the slightest! I haue forgotten
thy louing kindnesse of old, the
pitie thou hadst of me in my di-
stresse, the comfort thou gauest
me in my sorrow, ease of my
burthen, and peace in stead of
the feares whereof I said, They
wil neuer be remoued. No won-
der therfore that my spirit and
life, which was wont to quicken
me to this cost and carrie mee
through it, is so cooled and fee-
bled! There is no way to
help thee, but to reuiue this
loue by renewing thy faith by
those promises, which alter
not (though thou changest
as the shadow): And helpe
thy selfe with those benefits
which are neereft hand, and
let the lead thee by degrees
to

*And then
corporall.*

8.

to muse vpon the greatest,
which are further remoued
from thee (as *Nebuchadnezzars*
dreame); yea let those
consequent and second blef-
sings carrie thee to their
cause, both eternall of thine
Election, and in time, thy
calling to the effectuall be-
leeuing of it. Through this
Prospective glasse, beholde
things a farre off: If thy affe-
ctions haue been weaned
from the world, and framed
to more sobrietie in the *use*
of things indifferent; if any
force of old *Adams* poyson
(which decreaseth not by
age) as in thy *impatience*, *ma-
lice*, *reuenge*; *vnruely tongue*,
&c, be abated in thee; consi-
der whence this smoake
commeth, and blesse him
that

that kindled the fire: yea let
bodily fauours stirre vp (by
their *Consent*) a sense of the
spirituall, as issuing from
the same wel-spring: if thou
be well seated for thy occu-
pying and Trading; well placed
for dwelling, Gospell, neigh-
bours, marriage; if free from
unreasonable, absurd men in
their dealings, from deep debt,
tedious Aduersaries at law,
bondage and seruice to ill Pa-
trones or Landlords; if in any
credit with the good, either in
the Ministerie or Profession
of the truth; if blessed with ex-
perience, or fitted with wisdom
to aduise others, or good edu-
cation, by which the taint both
of the bad world, and secret ill
qualities incident to youth
hath bin shunned: see a mer-
cie

cie in these more then all
haue cause to acknowledge.
And as he that would finde
the way to sea, may take any
Riuer for his guide; so let
these *Rls* guide thee to the
Ocean, til thou finde thy low
ebbe to be somewhat height-
ned; & thy weake desire car-
ried with a stronger streame
of doing Gods seruice in a
more ample and fruitfull
manner. Thus much of the
first *Tryall*: I haue been too
long in it, I hasten to the se-
cond.

2. *Rule.*
Try thy cost
by thy la-
bour.

A second triall of thy *cost*,
must bee thy labour. The
whole Scripture runnes vp-
on this phrase, when the ho-
ly Ghost drives vs out of
our slow pace. Hence are
those termes of serious ob-
testation,

testation, Runne that ye may
obtaine. Striue to enter. Hee
that strives for Masteries, &c.
Gine all diligence. Take heed.
Hold fast the things yee
haue received. Buy, redeeme,
purchase, prooue, trie, ex-
amine, &c. Which words ar-
gue, that as Sampson said of
his strength, when his locks
were cut off, *I shall be as ano-
ther man*: so the spirit of
God puts this as the maine
difference betweene good
and bad, the labour of the
one, and the ease of the o-
ther. He that is a *Christian*,
had need to haue his eyes in
his head, like the wise man,
and his wits matches; for he
must be in continuall acti-
on, as the motions of *Huf-
bandman, Souldier, Merchant,*
&c,

1. Cor. 9.
24. 25.
Luk. 13. 24.
2. Pet. 1. 5.
2. Co. 13. 5

The necessi-
tie of this
dutie.
1. By Scrip-
ture.

Heb. 6. 10.

Prou. 10. 4.

&c, (all busie and great seruices) doe import. Neither must we thinke that it is in religion, as in things of this life, *I haue our care and labour addes not a cubit to our stature:* but rather, *This labour is not in vaine in the Lord.* For *the Lord is not vnrighteous* (saith the Apostle) *to con-ceale the labour of your loue.* It fares not with a painefull *Christian*, as with the gatherers of *Manna*, they that had laboured had no more, then they that sat still: no, no, according to our cost here, our gaines shall be (I speake to such as haue a promise from God, that sets them on worke) great labour, great thrift in this trade; and that of *Salomon* is verified, *The dili-*

diligent hand makes rich. As, when we see the full barnes of the husbandman, the rich spoiles of *y souldier*, the great ware-houses of *y Merchant*, wee presently conceiue the toile, the danger, the trauell that brought all these in: so seldome shall ye see a *Christian* excell in grace, but yee shal also confesse, his paines haue been according: hee hath been in his time a sore labourer; these good gifts cost him the setting on. The cost of labour is *Gods* price of goodnesse (through his blessing), neither is it commonly with him that works in this Vineyard, as with them in the *Gospell*; but hee that came at the *sixth hower*, and abode the beate of the day, carries

2. By com-
par. son.

3. By exam-
ple.

Mat. 13. 46

2. Cor. 11.

1. Iohn 2

4. By simile.

carries away more, then he that came at the eleventh. If God will not clothe the sluggard with any better then rags: doubtlesse the rich furniture of grace attends vpon them that bestow cost. The wise merchant that bought the pearle, sould all ere he could compasse it. Paul conuerted not whole Cities to God with sitting still, but (as he saith) that conquest was the fruit of excessive cost in all kinds. The experience of those *Fathers*, the victorie of those young men, whom Saint *Iohn* writes to, cost much time, long obseruation, great combat, and many aduentures. Consider the Merchants trade: how many tedious dayes workes through

through the seuen yeere
come ouer his head? What
changes in his businesse, by
great gaines now, great los-
ses another while; by good
weather, by bad; good deb-
tors and bad; conflicting
with all accidents, in sus-
pence betweene hope and
feare, ioy and sorrow, doub-
ting whither his owne shall
bee his, or no: in danger as
well of extreame penurie, as
in possibilitie of rich suc-
cesse, many yeeres together
within three inches of
death. What a world of
businesse doth hee carrie in
mind at once? What re-
ceits, payments, exchanges,
prouisions of wares, ship,
vittaille, mē, munition come
through his hand? Then he
com-

commits himselfe to the winds, leaues countrie, wife, children and inheritance; changes the land for the sea, where all seasons must bee welcome, faire and foule, calme and tedious; aboue him are the frownings of the heauens, beneath him the bottomies depths; within him terror, without him the sea raging; robbers and pirats assaulting: so that he is halfe a souldier, and halfe a Merchant. And can such a one(thinke yee), haue his thoughts one hower vnoccupied? What conflicts sustaines hee in his health with ill diet; in his minde with delay and disappointment; in his goods with ship-wrack; in himself with
imprisonment.

imprisonment? And all this while hee is a boord: and when hee is on shore, doth he sing care away? doth he there fall to gaming, to voluptuousnesse, and vaine pastime; No, but still his *Gain* (the marke hee aimes at) keepes him busie; his eye is euery where to espie his opportunitie, his eare lyes open for all intelligence, his feet swift, his hands nimble; all set on worke by the first moouer, his witty and provident head, which seekes for the best prize and aduantage. He is a true *redeemer of the season*, suffering no point thereof to be vnappli- ed one way or other; withdrawing rather from his bodie due attendance of diet,
V rest,

Heb. 5. 14.

*It consists
generally in
the inward
and out-
ward holy
exercise of
body and
mind.*

rest, or recreation, then that the maine chance should be neglected. In a Word, til he be safely returned, and come into the hauen, he neuer is at rest: nay, euen then, with the end of one voyage hee intends another; his whole life is labour. Is a *Merchants* life such a labour, and is a *Christians*, ease? Nothing lesse: *His wits are also exercised by long custome, to discern betweene good and euill.* All (I grant) attaine not to this measure at the first (for it is strong meat, and not milke); but yet it is a part of that cost, which pertaines to godlinesse. Which I adde, lest men should mistake my meaning, and thinke that I vrge the bodily exercise and labour

labour in meanes vsing, and duties doing, more then the inward: the former are as necessarie as our diet; but they must not impeach the latter, which is (as it were) the last concoction of the nourishment into the substance of the soule. Yea, this labour of the renewed mind is that heavenly appetite, which the Lord puts into euery beleeuer in his first conuersion, for the preserving of that grace of God; that neither for being, nor wellbeing it should die or decay in him. Hee who is vnacquainted with this inward exercise of his faith and her fruits, denies God the chiefe part of his due cost; and liues but halfe the

V 2 life

life of a *Christiā* (whatsoever his bodily exercise in hearing, or outward duties be); yea the worse half of y^e two. It is the schooling and discipling of the mind and hart in secret, taken vp in the weighing of the promises of God, musing vpon his word of commandements and threatnings, meditating vpon his workes of mercy and iudgement, and our owne estates in particular, and that daily (that euery part of our life may be framed aright, and we at no time idle or vnprofitable); it is this (I say) which promiseth vs peace and welfare. It is naturall to the mind to be euermouing (though vainely, foolishly and offensively),
but

but moue it must and will,
for it is a sparkle of *Diuine*
nature (and a token of her e-
ternitie); but to be exercised
thus is cost, and not ease;
grace must make it another
nature; for to flesh & blood
it is very bondage. Where-
in then doth a *Christian* ex-
ercise his wits? I toucht this
point briefly in the second
reason before, I will here say
the lesse of it. Yet this know,
that as *Lysias* told *Paul*, his
freedome of the Citie of
Rome cost him the setting
on, therefore hee set great
store by it: so a *Christian* that
hath bought the Pearle (and
therefore knowes the price
of it), counts it his best work
(as Saint *Iude* saith) to edifie
himselfe in his faith, and the
V 3 fruits

Heb. 2.1.

Iude, v. 20.

2. Iohn 8.

αἱ ἀγαθὰ ἔργα
καὶ οὕτως.

fruites of it: and (as Saint Iohn saith to that elect Laddie) to beware that he lose not those good things hee hath so dearely earned (for so the word is); but hold them, keepe them close to the soule, preserve them as a pretious iewell, (which lies not open to euery filcher. Alas, else the beautie of this building will decay, if there be not as great cost of repairing, as at first of making the house: this garment will else soone change her hew; and this flame being not nourisht, will die, though it be not quenched. And so it is with other gifts of the Spirit, which though at some time they appeare admirably in a man, I meane
con-

contentation in a mans estate, cheerefull attendance vpon the calling, settlednesse of minde in a good course frō rising vp to lying down, an heart seasoned with vprightnes, feeling of Gods loue, and mercie, courage against strong assaults by sinne, watching to dutie without wearinesse, sobrietie in the vse of the world, and many such: yet let the cords of this diligence bee loosened, let this labor and cost of nourishing these good things but a little intermit; and alas! how soone is the case altered euen with the best? So that neither the care nor the comfort which before appeared, haue left almost any print

Particular-
ly exempli-
fied by sun-
dry instan-
ces.

2. Pet. 1. 10
The 1. Try-
ing of our
estate.

behinde them : their place
is not found, no more then
the furrowes of a ship in the
sea (for the present feeling).
And to vse some instances
of this cost (leauing the rea-
der to iudge of the rest by
them). First the *Apostle* ap-
plies this *labor* to one maine
worke, *Giue all diligence to
make your calling and election
sure* : that is, be able away to
hold so maine a point by
the best tenure, not in
grosse, nor vpon coniectures,
but vpon some euidence or
other, that no *Diuell*, nor all
y^e Gates of hel may preuaile
against. And so it should be
with vs : for though faith be
a secret inspiration of the
Spirit, not seene with eye,
(no more then the blowing
of

of the wind); yet where it is wrought, it is neither so closely entred vpon, nor so slightly fastned vpon the *Soule*, nor so meanly attended, but that either by some gracious preparations, or sweete companiōs, or faithfull handmaides and fruits, she may bee discerned from a counterfeit barren faith of an vnfound hypocrite. But indeed thus to *prooue a mans* selfe, whether faith be in him or no, is cost. Secondly, so it is for a beleeu-er to be in frame to walke with *God* conscionably, and bring forth fruits worthy of *amendment*, which is the other peece of *Christianitie*, and the second instance which I will vse. Where-

V 5 vpon,

2. Co. 13. 5
The 2. Pre-
paration of
the heart.

Rom. I 2.1

vpon, we are bid by *Salomon* to *consecrate the heart to God*: by *Saint Paul*, to giue vp our selues (so he meanes by our bodies) to the *Lord*, as a *liuely sacrifice of obedience*: and so, often in the *Psalmes*, and elsewhere, mention is made of *preparing* our harts to *seeke the Lord*: noting (as I take it) that when we rush vpon this seruice of GOD with vnwashed hands, and fall vpon it at a venture, the heart being not first set in order and fitted thereto, we can neuer prosper in it; but both worke and successe will be awke and vntoward. The phrase may bee fitly explained by the preparations of *Physick* for the bodie. We know there be many medicines

cines especiallie *Chymicall*, which wholly consist in the skilfull preparing them: for howsoever there be in them some excellent vertue to cleanse, to strengthen, to comfort, &c: yet because there is a malignant qualitie more predominant, therefore the *Chymist* or *Apothecarie* must vse great cost and art to subdue that qualitie, and correct the inequality of it; till he haue brought it to a iust and due temper, agreeing to the body. Such preparing the heart requires: for although there bee planted therein (being sanctified) some aptnesse & strength to welldoing through grace; yet (at the best) it is poysoned with many bad qualities

1. Chron.
29. 18.

2. Chron.
30. 19.

ties (fit to corrupt the best service, as dead flyes doe the sweetest oyntments), and therefore must not bee applied to Gods worke without this cost of preparatiō; but it must bee subdued first and brought to a speciall disposition thereto. And this was the cost, which *Dauid* oft bestowed vpon himselfe (as hee professeth twice in one verse in the *Psalme*, and elsewhere), and so did he pray for it in the behalfe of the people: and *Hezekia* in his request for them, whose *hearts were prepared to seeke the Lord*, although they could not *Ceremonially* prepare themselues for shortnes of time. And surely as the ingredients of some
me-

medicine, as *Quick-siluer*,
Stibium, *Colocynthis*, or the
like, being taken into the
body without such due cor-
rection, annoyeth the pa-
tient exceedingly; (yea vt-
terly destroyeth) in stead of
healing it: so, till the heart
euen of the *Beleeuer* be first
brought forth and spread
before the Lord, the known
corruptions of it opened
with detestation and hor-
ror; yea except it bee abased
in it selfe, that it may be lif-
ted vp through the renewed
apprehension of mercy, and
purged daily (as the sinke
which gathers new filthi-
nesse); and lastly so kept
(being once cleane) with all
observation, we shall finde it
but a blunt toole to the
work

worke we speake of. And as the rankest poyson is not felt, till it meete with the heate of the stomacke, and striueth to ouercome it; so neither will this corruption breake out alway, but lieth hidden till strong occasion be giuen: but when matter of sinne, as occasions of vnrighteousnesse, wrath, pride of life, reuenge, and the like be offered by the Diuell, and kindle heate in the minde and affection: then they breake out foully into the life (being vnresisted); and so disguise other good parts of our welordered course. And this iustly may astonish vs, and warne vs (if wee will be the persons wee goe for) to haue our hearts at a better

better bay, euen as we looke
for any sound fruit from our
profession.

Thirdly, touching the pra-
ctice of repentance, I say al-
so, it requires great labour?
for the actiue part whereof,
how laborious is it to walke
(as the Apostle requireth)
accurately, and as it were, by
line and leuell? the one eye
of actiō being vpon y^e dutie;
the other of preuention, vp-
on the danger of stumbling?
Would men be willing to
bee troubled with telling
their steps, or looke alwaies
vpon their feete? so hard is
it to walke circumspectly,
and to number our goings:
and yet the weakest walker
that watcheth his feete hath
fewer falles, then the stron-
gest

3. Repen-
tance is
costly, either
actiue:

Eph. 5. 15.
circumspect.

Or *passiue.*

gest, that is venturous. For the *passiue* part (I meane *mortification*), is that *combat* of the spirit against the peculiar corruptions of our flesh, maintained with ease? Alas no! which appears by this, that either men are at league with them wholly; or else after some offer of resistance and strife (hauing receiued some foiles), giue ouer the chase on plaine ground, and so through cowardize, suffer these *Cannites* to grow inuincible. And whereas (of the two) this latter part of cost, were to be wished the portion of professors (as being the surer mark of regeneration); how euident is it in these dayes of ours, that men shun this labour?

labour? chusing rather to rest in some few actuall resemblances, as *Hearing, Prayer, Communicating*, and the like works of profession (very deceiueable), then in the assured euidences of *daily obseruing, abhorring, and chas- sing out their personall vices*. And put case some haue attained both these, yet it is a labor for a man to see when hee is in good case, and to say, *Quod sim, esse velim, nihilque malim*: My portion assigned me, pleaseth me best; I know no other for which I would change. But we herein are like that fugitiue *Hadad*, who was weary of *Salomons* house, because hee was too well vsed: our vile appetite is out of taste, because of our good

Hard to
keepe well,
when we
are well.

Hard to a-
rise being
fallen.

good diet; and (when wee
seeme free of other diseases)
wee are sicke of a *Pleurisie*.
What? doe we thinke, that
holding a course in *Repen-
tance* will bee gotten with a
qualme of deuotion? If we
hardly can stand vpon firme
ground; shall we stand vpon
slippery? No, no, it must
be cost and labour, of much
fearing our pronenesse to e-
uill, and preuenting the oc-
casions of it warily, that
must (as the meane) effect it,
as *Peter* found it to his sor-
row. And when a man is
fallen, is it easie rising a-
gaine? no; *Sampson*, who brake
the ropes of the *Philistines* ea-
sily, was long held bound with
the chaines of his sinne, ere hee
could get out. It is easie to
lie

lie still and grow worse, but it requires labour to raise vp such a man: for (not to speak of mens ignorance, how to helpe themselves at so dead a list) first, sinne is stronger then a mightie *Giant*, and breakes the courage of the committer; beside, the heart is bound (as the earth with frost) with the chaines of hypocrisie and selfe-loue, and will not easily relent on the sudden. And as a distempered locke which will not open with the key, must be broken open: so if men in such a case should not become vpon violētly, as *Iona*, by Gods word or workes; who knowes how long the fullen sinner would lye vnder his burden? And as
the

the scarre or staine of some finnes before men are hardly (yea neuer) out-growne, although the sore bee healed : so, we must thinke the inward guilt to God-ward, is not easily wiped off. The heart that should melt, is as hard as iron ; the eyes that should weepe, become as brasse ; and the tongue that should confesse, cleaues to the roose of the mouth. Some bodies are more apt to vomit, then others : but this spirituall vomit of the soule, few are apt to ; this *Phisicke* (of all other) is most harsh, though with much prouoking : for the matter of this disease lyeth deepe, euen in the heart rootes, and is hardly fetcht vp. *Dauid,*
in

in his former sinne of *Adultery*, and this of *Pride* was held close prisoner in the dungeon of an euill conscience three quarters of a yeere. Alas! wee thinke it slight (as a thing at our command) to repent when wee list; till we find, that as the *Diuell* through our want of due feare of God, pulls vs from him at the first, so afterward through ouermuch feare, he driues vs further off him. And when these locks are once cut off, they are long ere they grow againe; and perhaps it must bee in prison too, with the *cost* of much sorrow. As the limms once bruised, & bones that are broken, hardly are settled; so the conscience being

Hard to
stand being
restored.

1. Kin. 22. 4.

2. King. 3. 7.

ing crazed. Nay (to shut
vp this instance), put case a
man haue risen vp from his
fall, is it easie to stand fast
without more dangerous
relapsing; No, I say without
speciall labour and watch-
ing, it is hard to keepe not
onely from new and other,
but even the same sinnes;
the same stones which foi-
led vs before (so beastly
fooles we are), giue vs the
second and third fall. Sinne
as it hardens, so it weakens:
Iehoshaphat was chidden
sharpely for holding fellow-
ship with *Ahab*, and almost
had lost his life: & yet could
not forbear the like with
his sonne *Iehoram*. Stolne
waters (as *Salomon* saith) are
sweete; and the infant that
sucks

sucks sweet milke out of the breasts, is loth to bee weaned. The impression of old sorrow and shame which our sinnes in time past cost vs, quickly weares out; it is not in spirituall things as in common: by experience we know, a man will sooner remember one shrewd turne befallen him, or wrong offered him, then tenne benefits and good turnes: but all the punishments, wherewith we haue smarted for sinne, stick not so long by vs, as that little vnlawfull pleasure wee haue tasted therein. It must then bee good cost, which makes a man continue a course of repentance, or repent of his discontinuance: and without speciall grace sinne

*But fall to
their old
sinnes.*

4. Use of
meanes.

sinne will bee stronger to breed an ill custome, then *repentance* to worke a cure. And this labour is further seene in the frequent vse of publike and priuat meanes. The idle sluggard hath a curious and queasie stomack: but the painefull labourer will eate his three meales a day, sauorily; and so the fruitful Christian must haue his diet according to his exercise. And to conclude, if the only getting of knowledge in this *service* of God (to doe it too rights) may well take vp a great part of our life; I say, if the mysteries of faith and godlinesse (for so they are to such as conceiue the not, as plaine points as they account the) require

require attendance at the posts
and doores of Wisedome, and
searching after them as siluer
and iewels: then how much
more understanding to ap-
ply it to particular occasi-
ons? of both which fitly Sa-
lomon; *Buy the truth, and sell*
it not; also wisdome and un-
derstanding: yea, buy the sea-
sons of such commodities,
saith Paul, redceme them also
(both the pearle and the field
to, for the pearlesake). And
as market folkes may be said
to *buy the market*, as well as
their wares in the market,
bestowing time and trauaile
to goe thither, and putting
off other businesse to attend
the season: so *redceme the sea-*
son of these things also.
When a few Merchants

Pro. 8.33

Pro. 23.23.

. X haue

Eph. 5. 19.

haue engrossed any commodity, wee see how the price riseth; it were well (then) if those commodities were bought out of their hands. And when the diuel and other ill Merchants haue gotten the time out of Gods hand, so that all is too little for themselves: suspect that they will shortly raise the price so, that all we haue will hardly *redeeme* it again, no, not one day of the Son of man (as the foolish Virgins found); therefore *redeeme the season* and *meanes of knowledge* into thy owne hands in *season*, while thou maist. Moreouer, if *knowledge* bee so precious, then how much more *Obedience*? wherein as there bee many things

6

*Much lesse
obedience.*

many things harder to at-
taine to, then other some
are, as to interpret things
with the best construction
(though against our selues);
not to bee offended at our
brethrens weakenesses, or li-
berties; praying for such as
haue wronged vs, yeelding
of our right for peace sake,
and the like: so wee must
know, that in the most ordi-
narie and easie parts there-
of, there is required not on-
ly soundnesse and vpright-
nesse, but also more then a
mediocritie for the very
measure thereof. As we see
how the Spirit of God in e-
uery place brings forth, not
onely *the perfection, holinesse,*
puritie, meekenesse, long suffe-
ring, facilitie and mercifulnes

Mat. 5. 48.
Luk. 6. 36.

X 2

of

Mat. 11. 29

7

Least of all,
any great
measure
therein.

Iob 1. 1.
Iames 5.
Luke 1. 6.

of God himselfe, and Christ Iesus, for vs to imitate (as our scantling will suffer); but euen the choise patternes of the Saints excelling, some in one kind, some in other, some in all: that such objects might rouse vs vp out of slumber (except wee will shew our selues degenerate), and put the like life into vs. *Dauids* large heart we haue in this text, the excellent faith of the fathers, *Abraham* and his children (as a cloud of witnesses), in the Epistle to the *Hebrews*, the zeale and meekenesse of *Phinees* and *Moses*, the vp-rightnesse of *Iob* and his patience, the generall obedience of *Zachariah* and *Elizabeth*, the admirable
grace

grace of the *Thessalonians* (who therefore are called *Patternes for all Macedonia and Achaia* to learne by); as *Paul* in the beginning of the former Epistle describes it thus [*your effectuali faith, diligent loue, patience of hope, much affliction*]: and in the beginning of the second, thus [*your faith growes exceedingly, your loue aboundeth, &c.*] Thus we see, that this spirit of *cost* is like oyle, that will stil swimme in the top, and haue the preeminence. All these rich gifts of God, what argue they? the happinesse only of them whom God honoured so highly? No doubtlesse, but the *cost* also of much exercise and paines, in applying them-

1. Thes. 1.
3. & 7.

*Conclusion
with an-
swer to the
Objection.*

selues to the meanes. If of both, then (as wee desire to prosper) let vs beware, lest we leuer those things which God hath coupled together; and I doubt not, but that I haue said, will put a spurre into the side of the diligent. But (as that is one mans bane, which is anothers nourishment); so I foresee, that the heare-say of labour will breede a conceit in the *sluggards* mind, of a thousand *Lyons* in the way : rather then hee will embrace my counsell. One alleageth thus; That measure and degree of grace which is appointed for my portion; I shall assuredly obtaine, whether I take paines or no; God is tied to none of my endea-

endeauours. Another contrariwise obieſteth, *Nay*, nay, as for any greater measure then ordinarie, I neuer looke for it; some rare *patternes* there are indeede in the *Scriptures* of singular forwardnesse: but for any such estate in grace, I am neuer like to grow to it, a *Mediocritie* shall content me. The former of these is an *idle sluggard*, the latter a weary: the one *separateth the meanes from the end*; the other, *the end from the meanes*. One is too full of faith, and will beleeue any thing; the other is distrustfull, and will beleeue nothing: but both aime at one end, that they may be idle. For the former of these, in things of this

X 4 life,

Answ. I.

life, they are of *Thomas his*
mind, they will haue good
cards to shew, they will see
the pence and the pounds,
and follow the world to the
vtter most, ere they will be-
leeue *God*, that he will *giue*
them their desire; nay, they
will scarce beleeue when
they see: whence then com-
meth this *confidence* in hea-
uenly things, that God will
drop grace and glorie into
them, while they sleepe and
dreame thereof? For the lat-
ter, I demand, Who hath
stopped vp the way, that it
should not lie open to them
to bee as happie in getting
much grace, as well as o-
thers? If *case and flack* had
not read sentence against
them, what should forestall
them

them from thrift vpon their labour; wherein if there be abundance, what should keepe the diligent hand from making rich? Oh yes! they say, *they haue laboured* as much as any, and more then many (who yet haue gotten before them); but no man knowes, with how much adoe they hold that little they haue: as for growing to any perfection, alas! they aime at it; but the difficultie of it beates them off, their crosses and tentations are so many. But (Oh friends)! doth *God* call ye to labour, vpon promise of great reward; and doe you stretch your selues vpon the bed of ease, and say, No, no, Lord, we looke for no great

*Answer
to two.*

X 5

mea-

measure of goodnesse; and therefore hope the lesse labour may serue our turne? What? shall your distrust make the promise of God of none effect? or rather do ye not pretend discouragements, that you might nouzle vp your selues in idleness? Surely so it is, you had rather feed vpon greene hearbes; ye chuse rather to be bare and beggarly with ease then with the diligent, to eate of the best and to diuide the spoile. If you were carried vpon *Eagles* wings, the snares (whereof ye complaine) either should not be spread before you, or bee mounted ouer: but, as wisdom is too high for a foole, so is a great measure of

of *grace* aboue the reach of a
base and deiected sluggard.
 Thou mayst wonder rather
 thou hast scaped with so few
 brunts, and sped so well (ha-
 uing taken so small paines,
 in *beleeuing, watching prayer,*
&c), then alleage the ill suc-
 cesse of thy labour: If God
 haue blessed thee aboue ex-
 pectation, when thy paines
 were slender; would hee be
 wanting, if thou wouldst
spare no cost for the improoue-
ment of this trade? Either
 thou art vnthankfully dis-
 contented for no cause; or
 else the greatest cause of
 complaint is in thy *wearines*
of labour: looking that thy
 selfe might set a price vpon
 Gods wares, thou hast vn-
 derprised them, and ouerua-
 lued

lued thy owne cost and paines. If thou wilt as well heare what makes for thee, as against thee, thou shalt see the case of *Religion* is not so hard as thou dost imagine. Consider then, he that brought thee from *nothing* in grace to somewhat, can hee not bring this somewhat to more? When thou hadst little strength, did not God conceale much of this difficultie from thee? and since hee hath put more burden vpon thee, hath he not put more strength into thee? If God require more worke and cost of thee then before, hath he not also giuen thee ease and facility in the former? Is it so tedious to take forth a new lecture, when the old is learned? If some other crosses

or tentations haue come, then in times past; hath not God remo-
ued some old ones instead of the new, and by giuing a good issue of the old, prepared thee for a new? If thou take thought how to hold out well the remainder of thy life; consider, hath not God brought thee thorow a greater part of it already, with farre greater unlikeli- hood? When thy faith was in the blossome, what rare feelings of ioy & comfort hadst thou? what measure of loue and Zeale? Did not God supply the one with the other, to the ende thou mightst in a greater measure of knowledge and faith, and a lesser of ioy and feeling, be yet supported by his al-sufficiency? Say that the young mans estate requires a diuers
grace

grace from the new borne babes, and the old mans then both: hath not the one tasted and passed the difficulties of the other, and got an appetite after new strength, by experience of the old? Hath the poore man, the tentations of the rich, or the Magistrate of the subiect, or the Minister of the ordinary Christian? Hath any triall befallen thee, which is not incident to the nature of man, and hath been overcome by man? Is there any such grace wanting in thee with which that fulnesse of the Humanitie of our Lord Iesus cannot furnish thee? If stronger corruptions assault thee theher tofore, are they not the weedes and nettles of sloth? which if God will nettle thee withall to excite thy faith, perfect thy grace,

grace, and enlarge thy crowne,
 hath be not shrewdly hurt thee?
 Say what thou canst, if thou bee
 not a sluggard, thou canst not
 speake to hardly of Religion for
 her hardnesse, as she may of
 thee for thy softnesse and ease.
 Nay (all things considered) the
 greatest accusation of most men
 will be, that they knew not to
 use their encouragements well,
 rather then the giuing place to
 their discouragements. Where-
 of it may be truly said, the most
 are the fruit of our owne sin,
 which if it were remoued, the
 sorrow were ouer : or if any
 come from the exercising hand
 of God, yet we haue made them
 the lesse tolerable through our
 owne vnpreparednesse to beare
 them, or our sloth and distrust
 in resisting them. And so
 much

3 Triallof
our cost,
wisdome.

This reach
eth to all
religion.
Luke 16.8.

much for this second triall.

The third *Triall* of our *Cost* is our *wisdome*. It is not so much esteemed with God how much, as how well wee lay out our cost; for cost without wit is waste. This is true of all *Religion* in generall, according to that praise which our *Saviour* giues the *unjust Steward*, (*wise in his forecast, though otherwise wicked*); whereby he would teach vs, that the like thrift in preventing the misery of the soule for euer, & the prouiding well for it in the meane while, is a matter of great *wisdome* and *forecast*. And doubtlesse (in this respect), we may thinke our *cost* better bestowed, then many great and *poli-
tick*

tick worldlings (wise in their generation, as this *Steward* was); who, when they haue wearied their wits, in casting about for great matters, yet haue prooued banquerupts and beggars neuertheless; not to speake of the miserie of their *soules*, which they were neuer the further off from, though they had that they seeke for. The obiekt of that wisdom is *uncertaine*: but this other neuer failed them, who wisely *exercised their wits therein*: such haue euer thriven. Oh that we could turne a little of that our contriuing wit for the world, this way! and set our hearts seriously to forecast, *How might I compass the iewell of faith (as that*
mer-

merchant did the pearle of such price)? what course might I take to get victory ouer a bitter, angry, reuenging spirit, an earthly mind, a frothie vaine, and corrupt tongue? How might I learne to beare prosperitie without pride and lightnesse, or affliction without fretting and distrust? Who shall shew me the beautie of grace, how amiable a thing, sobrietie is, or meekenesse and patience? How sweete a life it is to ioyne the practice of both callings together? so that the chearefull and peaceable actions of the one may further the duties of the other? How happy an estate are they in, who thus provide, that they may be found in peace at Gods comming; and when they must be turned out of their houses

houses of clay, know they shall be receiued into eternall habitations? Tell me, was there euer any, that thus wisely bethought him, and was disappointed? But I leaue this generall, applying my selfe to particular instances. And first to the fore-casting of the Crosse. Aptly to this purpose our Sauour himselfe tells vs, *There is no man that mindeth to build an house, but he sits downe before, and counteth the cost; lest hauing begun, and giuen ouer, all men mocke him, &c.* Good reason; for God and religion must not be vsed as seruants vse their Masters, whom they hauing couenanted with for yeeres in hope of gaine; as soone as their hopes are crossed, seeke

Luk. 14. 28.

And that in
two things:
First, in a
wise fore-
cast.

Mat. 8. 20.

seeke out for the best game
and crie, *A new Master, a new.*
Let vs put our selues vpon
~~this~~ triall, for there be many
~~that~~ make a good shift with
God, till they be searched
to the quicke by the *cost* of
the *Crosse*, but heere as the
prickt snail they fall off.
Deliberate well of that,
which must be determined
once for all: Religion is as
the *Souldiers* or *Wines* life;
till death part, for better or
worse: if this *cost* part God
and vs, we are fugitiues and
harlots. In this men resem-
ble him in the *Gospell*, that
would needs be *Christs* Dis-
ciple; to whom hee answe-
red, *The foxes haue holes, and
the birds, neests; but I haue not
whercon to leane my head; He
came*

came to make a bootie of
Christ, and to see what could
 be got from him ; he came
 not with his cost, as those
Wisemen with their gifts, and
Mary with her oyntment,
and those women with their O-
dors and spices : but (with the
 sonnes of *Zebedee*) to get
 preferment, and (as that fla-
 uish mercenarie *Gebazi* to
Naaman) for Oliues, Vinc-
 yards and such like : and
 therefore *Away* at the first
 (saith our *Sanior*), thou wilt
 giue me the slip when thou
 meetest with that, thou loo-
 kedst not for; and therefore
 saue thy labour, and let vs
 part betimes. I say therefore,
 establish thy thoughts by
 counsell, (as *Salomon* speaks)
 and as the *Lenise* willeth the
 Tribes

Mat. 2.

Luke 7.

Luke 24.1.

2. Kin. 5. 26

Pro. 20. 18

Judg. 19.
30.

Tribes to doe in the case of his *Concubine*, *Weigh the matter thoroughly, consult, and then giue sentence.* Let our rash and raw purposes of seruing God, be boyled vp to a better consistence of iudgemēt and maturitie, by a serious forecast of the matter: for a rash profession is alway ready to cast a man in teeth with his folly (if the winde change); euen as a rash bargain vpbraids the buyer.

Obiect. I.

Sol. I.

Yea, (will some say) but many neuer come to any great triall about their cost and foundnes. It is true indeed, yet what wise man will suspend his conscience vpon such an vncertaintie? Yea put case a man could be at league with the crosse, that

it

it should not touch him (as it is impossible) ; yet with what inward comfort can a man enioy his peace in the profession of the Gospell, when he knowes no other, but that the least touch of *Gods hand* would make him *curse God to his face, and deny the Almighty* ? Or if it bee the case of the most professors (as I thinke it is) not to minde this matter ; but hope they shall serue God as meekly vnder trouble (if it come), as they doe serue him cheerefully in their libertie : I demand why they think no better of so weightie a thing, while they haue freedome to doe it, seeing it should haue been their consultation at the first entrance?

trance? Is it like, they shall meete with so great a gift as confidence and patience, vpon the sudden, hauing little armed themselves by these warnings and preuentions before hand? Nay rather suspect thy selfe, that thy seruing of God in prosperitie is not as it should be, seeing thou puttest away the euill day from thee; in hazard whereof thou art dailie an hundred waies, (when thou art safest in thy owne opinion), yea euen of life it selfe, much more the comforts that serue thereto.

Obiect. 2.

If any obiect, This is vaine to put a mans selfe in feare of that which is casuall; and to seeke for that, which it is not in our power to attaine

to

to with our best preparation. I answered, *It is lawfull for the children of the bride-chamber to reioyce, while the Bridegroome is with them:* neither would I snare any about the vse of his outward peace, so long as his conscience is sound: but I taxe their follic, who consider not, that in casuall things wisdomē prouides for the hardest, seeing the best will saue it selfe: and I also affirme that this *presaging of danger*, and forecasting of trouble and times of difficultie (in these euill dayes that threatē it many waies), and that for our profession, were more for the commendation of our cost; then our dreaming of ease and void-

Y nes

Sol. I.

2

3

τὸ κρηθ
 ἀπορροῖ καὶ τὸ
 ἀργαλὸς τῆς
 τῆς οὐραίας
 καὶ τῆς γῆς.

Obiect. 3.

nes of trials. Neither is it a thing out of the *Beleeners* reach to obtaine strength before hand (against such occasion of trouble be offered) to vphold him therein: for if the due *account* of the builder be so effectually, either to further or hinder his purpose; how much more is the forecast of euill, an excellent meane to humble a man in himselfe? and to quicken him by faith to rest vpon Gods helpe and grace to beare him through? that so he may enioy his libertie the whilest, without feare and distraction? And whereas men say, *That*, he that loueth God, and is sound at the heart, is at an houres warning, and fit for all seasons;

sons: but hee that is otherwise, no counsell will make him better. I answere, both these conceits are false: the soundest haue been foiled, being come vpon suddenly and without due warning: and the most hollow-hearted (if the word may preuaile, as often it doth) will humble themselues, and learne wisdom hereby; and consider, they are neuer the neerer the *croffe*, because they are readie for it: but much bettered in their estate, if they bee fit for the hardest. Therefore (to enforce this rule) let vs know, that as it is no *burthen* but an honour for a *Christian*, to present the Lord with this cost of bearing somewhat

*Sol.**The dutie
offorecast
urged.*

Luk. 19. 21.

1. Pet. 4.

for his sake, be it *Reproch*,
Pennurie, *Displeasure of Superiours*, and other difficulties;
so, let vs first see that we are
accepted as worthy in *Christ*
to beare such markes vpon
vs, for his sake and our con-
science: and then in pati-
ence possesse we our soules
as touching the trials them-
selues. And as for time,
when; for meanes, by whom;
for manner, wherein; or for
measure, what and how
long wee may suffer: let vs
not perplex our selues, but
leauē them and our selues to
him who is a faithfull kee-
per. In the meane season,
by *smaller* troubles wisely
endured, and profited by,
let vs frame our selues for
greater: and be well assured
that

that if wee bee weake and
stumble at small ones, the
greatest will crush vs in pee-
ces. And seeing this delibe-
rating before hand is the
best vse we can make of our
peace: (for in peace men
prepare for warre); it were
well, if wee could bring our
selues in the midst of our
prosperitie, to a sober and
serious demurre about our
fitnes for a change. *A serious*
one (I say), for I know peace
(without wisdom to vse it
well) doth so intenerate the
spirit and courage of the
most, that either they haue
no list to think of any hard-
nesse at all (but looke that
it should bee with them to
morrow as yesterday, and
much better): or (if they

*It must be
serious.*

Else it will
be ridicu-
lous.

Mat. 16.
22, 23.

do otherwise) yet they think of it, as hee that commends fasting when his belly is full, coldly and without feeling; or (as he that dreameth) in a wandring manner, not vnderstanding themselves. For proofe of the former, see it in *Christs disciples*: who because (during their Masters abode with them) they were set in lap and tendered by him (as the *Children* of the Bride-chamber not acquainted with hunger), they thought it strange to forgo his presence; as, one of them (to his cost and shame) professed, saying, *Master, pitty thy selfe, this thing shall not be vnto thee.* Much like those Israelites, whose battailes hauing been alway fought for

for them, while they (in a manner) stood still looking on; it seemed strange to their fingers to handle the sword and learne how to fight: euen as it is harsh to a child, which hath been alway made a cockney vnder the owne mothers wing, to stand to the curtesie of an vnknowne step-dame; or to be put foorth to *Apprentise* vnder a rough *Master*. For the latter, behold it (and the fruit of all such rashnesse) in *Peter*; who though (in the place mentioned) hee had both a bitter checke, and a charge, that if hee would needs shew himselfe so louing a disciple to his Lord and Master, he should shew it in a better manner; yet

Y 4 had

Iudg.

Ver. 25.

Matth. 26.
33. 70.

had soone forgot it. *Thou must be so farre (saith Christ) frō dissuading others to beare the crosse, that thou must (if thou wilt be my disciple) denie thy selfe, and the world; take up thine owne crosse and follow me*: was this learned by and by? yea it might seeme so, for not long after, he vnder-tooke deeply, *Though all forsooke Christ, he would sticke to him*: yet wee see when the offer was made, hee began hotly to strike, but was soon cooled, euen quite driven out of the field by a few filie enemies. Insomuch that it was one of his Masters last items, which he left him at his farewell, when he had thoroughly buffeted him for his three-fold deniall; *Peter (saith*

(saith he) when thou wert yong,
thou wenst whither thou wouldest,
and girdedst thy selfe: but when thou art old,
others shall binde and carrie thee whither
thou wouldest not. It seemes he thought
more thoroughly of his Masters last words
then his first (for wee reade of better fruit
in the fourth of the Acts); but was it not
long first? Let our deliberation therefore be
serious. Let vs not say of this matter as
Naamã of Elisba, I thought (saith he)
that he would surely come out and stand,
and call on the name of the Lord his God;
and put his hand vpon the place and heale
the leprosie. Such vnwarranted conceits
haue we of our profession, I thought
surely my zeale would

Ioh. 21. 18

Acts 4. 19.

2 Kin. 5. 11.

we haue
strange conceits
of religion.

Y 5 carrie

Mat. 16. 25

carrie me through the pikes; I looked that all men should clap the hand at mee, and that no crosse should once looke mee in the face : I looked for Hosanna, not for mockes, checkes, frownes, losses, of libertie, of liuing, of house, of freehold, of credit, of friends, of other comforts of my life : Didst thou not? why? Hadst thou a safe conduct, which neither Christ, his Apostles, or any of his members euer had? No, thou hadst the worst told thee at first, to the end that if any better should befall thee, thou mightest count it for aduantage, not plead it as due, or looke for it as certaine. Indeede the Lord laieth not alwaies the heauiest load vpon his seruants

uants at the first, because he would not breake the bruiſed reede, nor quench the ſmoking flax. Sometime (I confeſſe) he teacheth them this trade of bearing the yoke from their youth, that it may the better humble the to obey God in the vndergoing of great ſeruices afterward; as he dealt with *Sampſon, Ioseph, Dauid* vpon their firſt calling). But commonly not ſo: leſt it might diſcourage them to bee ſo greeted at the firſt, with ſuch an hard handſell: And yet hee will haue none ſuch milk-ſops, that they ſhould not heare of it at the firſt: as our Sauour told his diſciples, *I haue many things to tel you of, but you are not ſtrong enough*

Mat.

Lam. 3. 27.

Ioh. 16. 12

*Conclusion
of the for-
mer, with
exhorta-
tion.*

*enough to beare them : no, not
to beare the, yet they must
and did heare of them, lest
they might haue pleaded
that they were circumuen-
ted by guile, and so mista-
ken. I conclude this former
branch therfore, exhorting
no man to bee discouraged
at this (as a new or sudden
thing,) that his Ministerie or
Profession costs him more
then he lookt for : *7 be more
it costs thee, the more pretious
be it vnto thee, and the longer
maintaine it : costly things
are commonly most set by.
Horrible it were for thee to
please thy selfe in religion
and a good conscience,
while they beare their own
charge : and to renounce
them, when they lie vpo thy
hand**

hand and put thee to cost :
 for God puts thee to cost,
 to trie and augment thy
 loue, and make him selfe and
 thee, more close and knit to-
 gether : for euen hee also
 drawes neerer to thee in his
 affection, when he bestowes
 most cost vpon thee, in bea-
 ring thee well through thy
 troubles. He whose cost is
 the fruit of his loue, loueth
 thee more euen for his *costs*
 sake : as *Moses* who lesse and
 lesse repented him of his
forsaking the house and honor
of Pharaos, for the communion
of Gods people : seeing his cost
was well requited with the re-
ward. Let vs the rather yeeld
 this cost, that we may iustly
 shunne the reproch of sla-
 uish hirelings; and that wee
 may

Heb. 11. 25.

Iob 1.9.

Deut. 28.
Pl. 119. 57.

may proue the *Diuell* a liar, that wee serue not God for aduantage. It was a foule blemish for those *hypocrites* in the Gospell, that they followed *Christ* by the smell, not the sound; for the *loanes* sake, not for his Ministerie. If God draw thee by an outward blessing to seeke himselfe to be thy portion, heaping hot coales vpon thy head (as I noted before in the point of Loue): yet beware, let not the maide *Hagar* exclude *Sara* the mistress, grow not hereby to serue him only for his blessings. But rather supposing with thy selfe (like *Iob*) the worst that may bee, aske for vp-rightnes, that thou maist vnfainedly professe (and not rashly

rashly with the sonnes of
Zebedee) thou desirest to
 serue the Lord by exerci-
 sing thy *faith and patience*
and contentment vnder the
 crosse, as well as thou didst
 when hee tried thy *sobrietie,*
loue, and fruitfulness by his
 blessings. Nay rather, as in
 the coldest winter, the foun-
 taines of water are warmest,
 and as when the extremi-
 ties of an haile-mans bodie
 are chillest, the stomack and
 inward parts are hottest: so a
Christian should conceiue so
 much the greater resolutiō
 of obedience, when hee sees
 the common sort to slubber
 ouer Gods seruice most ho-
 uerly. Thus *Paul* willes the
Ephesians to be so farre from
 mispending their pretious
 time,

Eph. 5.15.

Eph. 3.13.

time, because it is the time
of euill times to doe so; that
euen for this cause they re-
~~deeme it, because the daies are~~
enill. Heerein is the Lord
much more honored, when
the children of wisdom
iustifie her, whom the chil-
dren of *Folly* disgrace & dis-
daine: and herein may the
Saints triumph, when the
shame & discouragements,
which the world casts vpon
them (as water to quench
their zeale) proue, (as *Pauls*
bands were to the *Gospell*)
euen their crowne, being as
oyle to increase their flame.
And although in this point
it may be said of many, *That*
~~they know not what spirit they~~
are of; as of many Protestants
in King *Edward the sixth* bi-
daies,

daies, who gaue out great bragges, what they would suffer rather then turne Papists; yet (as wee see in *Queene Marias time*) it cost more then so: There were many (and better men then they), who had (in humilitie and wisdom) cast their accounts before hand; or else they would hardly haue suffered that they did on the sudden. And for vs in these daies, there bee other difficulties to resoluē vpon, though we neuer be put to the bloody fight, this fierie triall. Let vs be able to say to our soules (taking God to witnesse), that although we enioy peace, and prosper in the world, sit vnder our vine and fig-tree, and meete with

Dan. 2. 33.
 Earthen
 legges weake
 supporters
 of professi-
 on.

Luk. 1. 5. 6.

with few changes; yet these
 are not the feet which our
 profession chiefly stands
 vpon. Let vs bee better vn-
 derlaid then *Nebuchadne-
 zars* image, which had but a
 paire of earthen feet to sup-
 port it selfe, and therefore
 was none cast vpon the
 ground, but let that be our
 commendation, which was
 once giuen to *Zachary* and
Elizabeth (a blessed couple),
 that euen in *Herods* daies,
 (which, what they were,
 Scripture and historie tell
 vs, euen dangerous, corrupt,
 and fearfull, whether we re-
 gard the Ciuill or Ecclesia-
 sticall estate), they were *in*
before God, walking without
reproofe. And although our
 lot bee fallen into a fairer
 ground

ground (God be blessed),
yet let vs haue better props
to beare vp our Religion,
then either the publik peace
of the land vnder a good
Prince and the *Gospell*, or our
owne priuate welfare in the
world : or else our building
will one day be so beaten a-
gainst with stormes & wea-
ther, that we shal proue our
selues foolish builders vpon
the sand; such as rather ai-
med at a faire front & good-
ly outside, then at good
groundcels and foundatiō.
A man that hath strong legs
may goe vpon crutches:
but then hee vseth them, as
if he vsed them not. But he
that falles when his crutch
is puld from him, bewraieth
himselfe to be but a creeple.
When

When we shall be stript of
our carnall supports, ease,
wealth, strength, friends, li-
bertie, good examples, Mi-
nisterie of the word, com-
munion of Saints, and our
wonted encouragements:
when the winde shall turne
(which wee looked would
haue alwaies held in one
coast), and God shall trie
what mettall is in vs; and
whether wee serue him for
himselſe, or for some other
respect, then let vs come
foorth with our cost, and
say, *These things Lord neuer
drew me to serue thee, when I
had them; neither shall they
(through thy grace) by taking
their flight, carrie my heart a-
way from thee: Thy seruice I
vndertook not, vpon condition*
of

of gaine: therefore neither can
outward losse part thee and me.
So shalt thou shew thy selfe
a true friend of the Bride-
groome, in thy louing him,
more then the pleasures of
his Chamber: and with Elka-
na his affection to barren
Hanna, thou shalt say to the
Lord, *Thou art more to mee*
then tenne sonnes: more then
wealth, children, house, posses-
sions, more then friends, neigh-
bours, long life, iollity and plea-
sure, yea or the Ministry of thy
word: these may faile, and
must faile, some or al, at one
time or other; but thou O
Lord my portion shalt neuer
faile, therefore I will cleave to
thee for ener. It must bee the
bestowing of no small cost,
that will worke such a reso-
lution.

1. Sam. i.

Secondly, in
counting
one thing
necessary.

lution. Thus much for the first branch of this 3. *Rule*. More briefly of the latter.

Another peece of *Wisdome* in the due ordering of our *cost*, is the *counting of one thing necessarie*. The act of a finite affection cannot bee infinite : & when one maine streame is diuided into many channels, they must needs runne shallow. Experience teacheth vs, that are householders, that the charges belonging to the keeping of house are so many, that either a man must cut off superfluous expences, or else hee shall in short time disable himselfe from supplying the necessarie. And this makes many shut vp doores, that foolishly they haue

haue lauisht in things need-
lesse, that cost, which would
haue serued them for neces-
saries a long time. And euen
so, this is the cause, why the
current of all cost and affe-
ction towards Gods mat-
ters is dried vp: because the
streame is deriued another
way, either to the mainte-
nance of some vnlawfull
lust, or the vnlawfull pursuit
of some lawfull libertie. As
there are few men, who haue
not propounded to them-
selues some principall ob-
iect (aboue other) to cast
their chiefe loue & delight
vpon; so it must needs bee,
that they will euer minde
that aboue all, their cost
shall all goe that way to ad-
uance and set it forward:

Be

Be it some odde lust of the hart,
of the eye, carnall ease, or pride
of life, reuenge or pursuit of the
aduersarie at law: bee it Pro-
motion, Pleasure, Favour with
our betters, wealth, setting vp
our children, purchasing, &c.
if the heart bee interested in
these, or in volapitousnes, ga-
ming and the like, will men
giue ouer for cost? Nay, is not
all that they haue, in a readi-
nesse and at command for the
seruice of these? will they not
begger themselues, rather then
balke cost? Doe not the penn-
rie, the rags, the shame, the dis-
eases, the vnseasonable deaths
of thousands, bewray (too plain-
ly) the costlinesse of mens wills
and lusts? All other matters are
counted the By, and these the
Maine? No talke, no time, no
trauell

travell thoughts too much: no
 season unwelcome, no paines of
 messengers, of riding, sending,
 writing, enquiring refused.
 And why? Oh! as the young
 Eagles will bee where the car-
 cas is, and the Mizer where his
 bags lye, so wil the cost be where
 the heart is. And is it any
 wonder that Gods seruice
 lyeth by, while these matters
 are in chafe? No, no, where
 God is chiefe, and his seruice,
 that one thing necessarie, the
 heart, the loue, the cost runs
 with full streame that way
 also: but both Masters wee
 cannot serue at once with
 sutable attendance; either
 the one or the other must
 be forsaken? Strength vni-
 ted is very strong: and so is
 the affection to the best
 things

Many
 things can-
 not be at-
 tended at
 once.

Z

*Proofe
hereof by
things un-
lawfull.*

things, while it remaineth entire: but when it is diffused and parted among many objects, how can it chuse but be weake both in it selfe and them? Woe be to that deuotion and seruing of God, which must bee at the curtesie of any vile lust, worldlinesse, intemperance, vncleannesse, &c; these will bee both day and night bo-
some *Orators*, pleading for cost and attendance, better matters being faint to yeeld precedence, because they want the like *Solicitor* of their cause. How should that man his heart bee free and loyall to God, that hath so many *Paramours* to steale it away? the which are fat-
ted, while the seruice of a
better

better Master pineth; euen
as the *Spleene* chrealeth
with the wasting of the o-
ther parts; and the *Tyrants*
Choquer swelleth with the
penurie of the *Subiects* pur-
ses. And the *Lord* chuseth
rather to be vtterly cast off,
then ioyned copartner with
these Idolls. Tell him that
is deepe in Law, to vvrecke
himselfe vpon his enimie,
tell him (I say) vwhat God
calls for at his hands, to a-
gree with his aduersary, to
beare the word with meekenes,
casting off all superfluous of ma-
uer, to be forbearing, easily for-
giving the offence, is he a meet
Auditor of such a Lecture?
No, hee hath no cares, his
cost goes another vway. Tell
the vncleane vwhat cost God

By things
lawfull, but
badly vsed.

requires of him, to keepe his
vessell in holinesse and honour:
and what saith he? he hath
other worke bespoken, he is
seruant to that Master to
whom he obeyeth; and so I
say of the rest. Nay, bevvare
lest vnder colour of lawfulness,
this cost bevvithdrawne
from God to other things:
for there lieth more danger
in things permitted, then
meerely sinfull; because in
seeming safe, they are abu-
sed more impotently. Tell
Mertba, in the midst of her
cookery what our *Sauieur* is
teaching: will it not seeme
ynsauoric, and out of season?
What is *Esaie* his birthright
worth to him, when his hart
is set vpon the filling of his
belly? Whence is it, that
men

men are so farre off from the
cost which hath been so vr-
ged, from the liuing by
faith, practice of righteous-
nesse, mercy, patience, loue, fer-
uency in the vse of good
meanes? What dulles their
edge so, that they saour the
Word, Sacraments, Communi-
on of Saints, duties of charitie,
no more then the white of an
egge without salt? The vn-
lawfull vse of lawful things,
the whole bent of the mind
and studie thereof, is set vp-
on the world, vpon gaine,
how to bring in the peny:
Who will shew vs good (that is
their song): as for the fauour
or louing countenance of the
Lord, they make it the least part
of their thoughts. Religion in-
deed was first more set by,

Psal. 4. 6.

and like *Zara*, first came forth out of the wombe: but now *Pharez* hath made the breach, and got before him: the mother must bee the daughters vnderling, or else no abiding in one house. Purchases, rents, reuenewes, pleasures, iollity in the world haue got the start of religion, and hold it downe in their affections: and the old first loue that prized better things is vanished. Yea, there is no vanity or folly so slight and ridiculous, but if it may haue admittance, it wil as easily dampe the loue of the most pretious things of God, as an half-peny laid close to the eye, will deny it the view of the largest prospect. And therefore, trust

not thy owne strength;
call them not trifles: they
are lying vanities, and cause
thee to *forsake thy mercie.*
What else are the dotages
of carnall men, in their con-
ceits of long life, merrier
dayes then euer they saw, ex-
pectation of the ruine of
their enemies, ouercrow-
ing their vnderlings,
hopes of greater prefer-
ment and wealth in their
old daies, and such like: but
tickling fanfies, proceeding
from the pride of life; yea,
very *Copwebs*, which euerie
little touch of *Gods hand*, the
besome of his displeasure may
sweep downe in a moment?
They are euen the froth of a
light braine, the vapours
that arise from a vaine and
Z 4 proud

*The duty
urged, and
the conclu-
sion of the
third rule.*

proud, barren heart: but yet these vanities hauing seased vpon the heart, they take vp the whole cost and affection thereof; so that the *relying vpon Gods all-sufficiency, the liuely hope of eternall life, earnest endeavour after mortification, and walking with God,* are laught at as things ridiculous. And therfore make no slight matter of it: but if thou feele that such draffe hath entred into thy soule, and driuen out the account of more pretious treasures; striue for release and freedom, and for that spirit which guided thee before time (when thou wert not yet bewicht with this harlot which stole away thy heart) to esteeme one thing
neces-

necessarie; euen that which deserueth to be chiefe, and aboue all other. If mortall men (whose breath is in their nostrils) being wronged (as they suppose) in point of honour, or prece-
dencie, cannot endure such disgrace, but either will re-
uenge it themselves, or else seeke reliefe in that *Court* which is appointed to de-
cide and compound such differences; what dishonour shall God account it, that wee dare preferre our base and vile lusts, or these vaine deceitueable trifles; before that one onely *Necessary* thing, the holding in firme perswasion, our reconcilia-
tion with him through *Christ*; and therefore the set-
Z 5 ting

Pl. 73. 22.

Rom. 6. 21.

ting of our harts vpon him, as our chiefe treasure? Surely though there be no Court among men to reuenge this indignitie, yet God will sit as iudge in the conscience of him, that shal thus despise his glory: and whatsoeuer hath been prophanely set vp as God in the heart, aboue himselfe, God shall one day make it the bane of him, that hath so sinned against him; euen as once hee made the Israelites drink the powder of that Idol, which they had worshipped. And then shall they say with *Dauid*, *What a foole, yea, a beast was I in thy sight! what fruit had I of that, whereof now I am ashamed?*

The fourth triall of our cost, is the Denying of our selues.

selues (I meane, not eating of our words, nor falsifying our promises (which is easie to be found), but) the abiuring and casting off old *Adams* rotten reliques, the most secret, habited and beloved lusts of our concupiscence. This is that great cost indeede of all other, and the *Tribute of the Christian soule*; none so much exacted by the Lord, none so hardly by vs tendred. All sacrifices of the old Law put together, the sumptuous cost of all *Ceremoniall* worship, was no more regarded in comparison of this, then the shadow is, in respect of the body or substance. Saint *Paul* calleth it the very spirit of our *service of God*, without which all

4. *Triall of our cost, Selfe-deniall.*

ROM. 12. 1.

*This is cost
to purpose.*

Rom. 6. 13.

Col. 3. 5.

all our other *religion* (bee it neuer so officious and plentiful) is no more liuely, nay, is as very a carcas, as the body of a man destitute of that soule, which makes it *reasonable*, & differing from all other bodies. It is that which was figured in the *Holocaust* of the Law, which was wholly burnt to ashes, as the Apostle sheweth; *Present your bodies as a living, holy, and accepted sacrifice to God*: and he vseth the same word in the sixth Chapter; *Present not your members as weapons of unrighteousnes: but mortifie your members which are from earth.* And as our *Saniour* expresseth it in other words; *Plucke out thy right eye, cut off thy right hand and* (those

thy feete (those lusts which thou wouldst in time past as hardly forgo, as thy pretious eye and thy right hand, or legges which serue the for greatest vse). These deere members, so neere & close vnto vs, as our flesh to our bones, these we are called to denie (and in them *our selues*, for they are our selues corrupted); yea to mortifie and crucifie, if we will heare the voice of our Lord Iesus; who therefore shed his blood, that wee might lay violent hands vpon our selues, euen these our members. No man euer hated his owne flesh, but nourished and cherished it (as the same *Apostle* speakes of the *naturall flesh*), and yet we are called

Eph. 5. 29.

*And there-
fore preti-
ous with
God.*

called here to hate our flesh (that which is more deare to vs then it), and cut it off, plucke it out, and offer violence vnto it, if we wil yeeld the cost which God demandeth. And what else makes it so pretious an offering to God, but because it is so costly and difficult? As for the thing it selfe, what is more vile and odious to God, then the corruption of nature in generall, the pride of heart, our selfe-loue, reuenge, malice, wrath, vn-cleane lust, and the like? The filth betweene our nailes and our flesh is not more vile to vs, then these to God: but because they are pretious lusts to vs (more to vs then the world beside); therefore

fore hee trieth what spirit
and loue is in vs toward
him; in bidding vs deny
them for his sake, as some-
time he tried the faith of *A-*
brahim in the offering vp of
his darling *Isaac*. And where
he can preuaile in his suite,
there hee setteth his hearts
delight; *such a sacrifice is a*
sweete saour in his nostrils,
which he will not despise. And
hence it is, that whom the
Lord meaneth to aduance
to the honour of his ser-
uants, he begins to put this
yoke vpon them from their
youth; I meane, he traineth
them to it in their first *con-*
uersion. For whereas there
is no deadlier enemy to
faith, then the *wisdome* of the
flesh: God neuer worketh
this.

Gen. 22.1.

Pl. 51.17.

*Who traines
his owne to
it betimes.*

this gift of belieuing in any, till he haue brought vnder, and tamed the rebellion of the mind and wil; which before counted the doctrine of *Humiliation for sinne*, the *imputation of the righteousness of Christ*, and the *selling of a mans self out of all*, to be most absurd and ridiculous to humane reason. And as it is faith which first attempted this worke, so it must be the chiefe instrument to perfect it; the spirit of God thereby mightily striving in the regenerate against those especiall lusts, which (during the time of ignorance) bare the chiefe sway of all other. And hence it is, that the holy Ghost seldom forgetteth (after the
men-

mention of the power of the word to conuersion in men) to giue vs a taste and hand-fell of this gracious consequent, I meane, denying of themselves. When that barbarous Iaylor was conuerted by *Paul & Silas*, how did the *Lyon and the lambe feed together?* what a new spirit of pitie, mercy, and tenderheartednesse was giuen him? what became of *Sauls* fury and rage against the Saints, when of a Persecutor he grew a Preacher as Zealous in the latter, as euer hee had been cruell in the former? Those forcerers at *Ephesus* being conuerted, what cost did they bestow, when they brought forth the bookes of their *curious arts*, and made a fier of them, in reuenge

*Examples.**Act. 16. 30.**Act. 19. 19.*

*Nunquam
vidi ignem
clariorem.*

Exod. I. 19

revenge of their former superstition and prophane-
nesse? What a denying of
themselues was this, to take
a sure course against a retur-
ning to their old occupati-
on, by consuming the mo-
numents and implements
thereof, to the value of five
thousand pieces of siluer?
Hath the power of Gods
word by faith and the spirit
wrought thus mightily in
the beleeuers in time past?
Where is now the worke of
it become in our daies?
Hath this sword lost his
edge? Did not those Mid-
wiues mocke *Pharaoh*, when
they said, *The Ebrew women
had speedier travell, then the
Egyptian?* and doe not wee
mocke our selues, in suppo-
sing

sing the *Conuerts* of those first times, to haue been led by another spirit then wee are? yes doubtlesse, the word and faith are the same in their operation that euer they were: but men in these daies are more deeply tainted with *hypocrisie, and selfe-loue*. And either they beguile themselves with an opinion of faith, and that the *grace of God hath appeared to them vnto saluation*; when yet they will not *denie their old ungodlinesse and secret lusts*; or else they hold the faith of our *Lord Iesus*, and the profession of his truth in the partialitie of their affections: I meane, those sinnes which are their darlings they will not renounce, they dare

*Application
and vrging
of the duty.*

Tit. 2. 11.

1am. 2. 1.

H:b. 4.12.

Luke 2.35.
διανοήματα.

dare not vse their faith to the end for which it is giuen them. And why? for feare lest if *Christ* should thereby bee let into the soule, hee should by his spirit search the hidden corners of it, and diuide betweene the ioynts and the marrow: they are afraid (to vse old *Simons* phrase) lest if this speare should pearce them, it would lay open the *curst thoughts and disputes of their hearts*, which they are loth should bee touched. God hath made *Popish* and *apish Selfe-denial* odious to vs *Protestants* (and that iustly), for they haue turned *ȝ* truth into a lye; and deformedly changed that *Mortification*, which should stand in the
Death

Death of the old man; and the
 very spirit of Concupiscence,
 into a Deniall of the exterior
 and fleshy Appetite; leaving
 the inward corruption still
 aliue, though they force
 great abstinence vpon the
 flesh. But haue not we *Pro-*
testants made our Religion
 stinke in the nostrils of the
 very *Papists*, while vnder a
 colour of defending the in-
 ward Denying of our selues, a-
 gainst their will-worship,
 we winde our selues out of
 both; and cause our preti-
 ous faith & Profession (which
 is able indeed to make men
 true *Eunuchs*, chaste for the
 kingdome of God, and not ba-
 rard *Eunuchs* of *Papish* ma-
 king) to be nicknamed *Soli-*
fidianisme? Nay, shall *Hea-*
thens

Socrates.

thens being detected naturally to be enclining to inordinate lust, and other lewd passions, be able to answer, *Such a one I was by nature, but Philosophie hath mended and made me another man* (and yet *Philosophy* is but the wisdom of the vnrenewed man), and shall not faith be able to doe greater things? Yes, yes, faith is still as able as euer, and another manner of mistresse then *Philosophie*, assisted with another kinde of power: but these daies of ours (for the most part) trust to a generall habite of a faith, which they neuer bring to prooffe, nor exercise to the purifying of the conscience. For then they would tell themselues seriously,

only, *My Religion, prayers, hearings, gifts are al in vaine; while my old lusts which ruled me (being vnregenerate) rule me stil.* Alas! *religiō* (we may think) needed no such ado, if a few good actions would passe for currant: but this is it that makes it a mysterie, which either cannot or will not be vnderstood, in that it crieth (though in deafe eares), *Sell all, deny thy selfe, and follow me.* Well, if this be so generall an infection of our times, it stands vs in hand, the rather to trie our selues about this point, whether wee haue denied our selues or no: And first begin with the lowest degree of selfe-deniall, standing in the vse of things lawfull. We know

Marke 10.
21.
Three degrees.

First, in denying some of thy lawfull liberties.

Pl. 159.62.

know what is said of our Saviour, that hee spent whole nights in prayer and meditation; and of David, that he brake off his sleepe in the night, and preuented the morning watch, that hee might bee with the Lord in his Soliloquies: and so of other the Saints, that they deprivied themselves of the comforts of life, and forgot their bodilie refreshings, that they might bee vacant to better duties, counting it as meate and drinke to bee thus occupied. It seemes hard to some kinde of men to forbear their vnlawfull, needlesse and noisome pleasures and expences of time, for these vses: nay, they will rather steale from the Sabbath,

bath, then their lusts should
 want attendance: therefore
 there is somewhat even in
 this degree which I speake
 of. But where haue we such
 as forget their owne liberty,
 (as Peter who being hungry,
 yet ere meate could bee
 brought, fell into a trance
 through an heauily mind);
 and denie theselues of their
 due (as the Apostle Paul
 preaching till midnight),
 rather then God should lose
 by the bargaine? Nay ra-
 ther, when men haue taken
 the vttermost and more then
 their due, are they not the
 more vnfair thereby for God,
 vsing him to so slight an or-
 dinary, that euery little ad-
 dition goeth against the
 edge? Where is the man

Act. 10.
 10. 11.

Act. 10. 7.

A a

that

that faith, My businesse shall want time, my body ease, my eyelids slumber, my backe and belly apparell and sustenance, my selfe other contentments (though lawfull), rather then these should be fulfilled, with pulling from Gods Sabbath, from priuate duties, from the practice of pietie and lone in either Tables, neither will I be enriched with the spoyles of the Lord? Indeece this were some cost: not more then is due, but more then the most shifters wil yeeld him, and neerer to this example, then the vnsauourie shreds & leauings, wherewith most men serue him. Ye will say, God loues obedience rather the sacrifice: it is true (tell the Papists so, but this is not the com-

common fault of the Protestant: God grant the excesse of *Popish* deuotiō condemne not the *defect* of most *Protestants* in this behalfe), but then I hope, he loues *obedience with sacrifice best of all*. In a word, that cost is welcomest to GOD, which stands in the denial of some peece of our lawfull will: which as (but for Gods cause) wee should willingly haue enioyed, so yet for his vse, we are willing to forfeit and abandon. And he that hath not some testimony to himselfe this way; but rather hath his conscience conuicting him, hee neuer slept one houre the worse, it neuer cost him the expence of one houre in the weeke

*The duty
vrged.*

more then ordinary, he neuer denied to his flesh one inch of her wonted course, and carnal contentment for God or his soules vse, I trow that man hath deserued slightly at Gods hand, and feels as slender comfort in himselfe, as reward from him.

Secondly,
deny thy
selfe in
the duties
of Gods
worship.

A second degree hereof is, that much more we deny our selues in the duties themselves of Gods worship. It is a dutie the more narrowly to be obserued, because many suspect not themselves to lye open to the Diuels subtiltie, when they are well occupied, they looke that the worke done should saue them harmlesse. But alas! That which befell *Moses* in the

the discharge of his dutie,
may it not more easily be-
fall vs? Even in his striking
the rocks as hee was com-
manded; yet how greatly
did hee faile in his distrust
of God, and therefore is char-
ged to have dishonoured
God in the sight of his peo-
ple, which cost him the de-
privall of entering into the
land of promise. So the ele-
ven Tribes in their iust re-
venge of the Beniamites, for
the sinne of the men of Gi-
bez; yet what carnall disdain
did they mixe with their
zeale? and through the con-
fidence they had in their
good cause, neglected to
deny themselves, as in other
respects, so especially their
unsanctified anger; which

Deut. 32.
51.

Iudg. 20.

was an vnfit fighter of Gods battels, or punisher of the offenders. So vnder the colour of seruing of Gods prouidence by meanes, wee are prone to cleaue faster to them then to God himselfe. Euen as (without the speciall care of the *Guard*) a traitor thrusts into y^e Kings priuie Chamber, with a faithfull seruant or *Groome*: so, euen vnder colour of our best zeale in punishing or reproving the offender, our heauenly affections in preaching, prayer, meditation, humiliation, thanksgiuing and the like, there breake in trecherous corruptions of vainglorie, pride, rashnesse, ignorance, wrath, & the like. Which, as they weaken our intention

tion of honouring God, so they buffet the minde with much vnquietnes, and weaken vs much in the like duties afterward; if they be not heartily detested, and resisted warily, yea the very first iniections of *Satan* thereto mouing, wisely abhorred.

Now lastly, how much more then is this dutie necessarie, in denying those personall lusts which disguise vs? Consider, this is Gods worke, do it not negligently: deale not slightly, either in finding out what thy peculiar blemishes are (lest thou heare them from others with reproch), or in pursuing and banishing them, when thou art conuicted as guilty. Handle them

Thirldy, deny thy selfe in respect of thy most pretious lusts.

1. King. 1. 6

1. Sam. 16.

Test not in
serious mat-
ters.

not as *Eli* did his sonnes, or *Saul Amalek*, or *Israel the Canaanites*; lest they bring thee sorrow all thy daies, as *Adonija* to *David*, because hee would neuer from his youth say to him, *What doest thou?* but rather with *Elisha* handle them roughly, and keepe them out of doores, how them in peeces as *Samuel* did *Agag*, and as the *Psalmist* foretels of the *Babylonian Children*, dash them against the stones. Let not thine eye spare, because it is thy darling; thy sinne will provide too well for it selfe, when thou hast done all thou canst: there will be at the best a contrarie motion of thy euill heart and will, struiuing against this worke
of

of the Spirit in thee; and therefore thou hadst not need to suffer any grosse lust to master thee. But rather vse all the skill thou hast to aggrauate it, by the worst circumstances thou canst: whatsoeuer euill it be, secret or open, *Conceitednesse of thine owne gifts, contempt of others, vcharitablenes, lightnes and vanitie, iangling and contention, an euill tongue, pride of heart, or life, or whatsoeuer is or may seeme to be thy personall sinne;* behold the face of it in the glasse of the Law, set in order the shamefull fruites of it. As namely what blushing, what sorrow and burthen to thy minde and conscience it hath caused, it hath dam-

But aggra-
uate thy
sinne.

ped the spirit of God, dimmed thy best gifts and the beautie of thy *example*, hindered thy prayers, stopped thy *Christian* course, offended the weak, strengthened the *Diuell* in thee, and his instruments against thee. And hauing so done, consider, if I were free from this or these qualities, with what peace might I walke, and with what enlargement could I doe the workes of both my callings? By these meanes humble and mollifie thy heart, that it may be sensible of the corruption that is in it; and willingly receiue the point of the sword of the Spirit to prick the right veine, and let out the bloud and life of it. Say
not

not to the Minister of God,
I charge thee wake not my
beloued; lay not thy axe to
the roote of such a sinne, or
such a corruption, *my coso-
nage, my quarrelling, my bo-
asting, my hypocrisie, &c.* Med-
dle with any but these, but
entreat these gently for my
sake: but rather pray, *Lord
let him smile me, it shall be as
balme to my head, better then
the kisses of an enemye.* Lord
guide his hand aright to o-
pen this impostume, let him
cut the chiefe roote in sun-
der, and giue my sin a dead-
ly blow that it may neuer be
it owne againe. Thus re-
ioyce in the shame of thy
sinne, and count it to goe
well on thy side, when the
word hath bitten, wounded
and

Cantic.

Psa. 141. 5.

*Reioyce in
the disgrace
and down-
fall of it.*

and weakned it; be able to say, that it hath dealt well in Gods cause and against old *Adam* within; and this shall be a blessed token to thee, that thou and thy sin are two, and diuided. This will shew, that thou carest not what become of it, thou takest no more thought to fulfill the lusts of it; but with the greatest reuenge and indignation thou saist to it, as *Zippora* to *Moses* of her sonnes *Circumcision*, *Get thee hence, a bloody, a costly sinne thou hast been vnto me.* Oh doe this in faith and reuerence, and thou shalt feele the truth of that promise, *He that denieth and forsaketh any thing for me, shall finde euen heere an hundred fold:*
more

*The fruit of
this cost.*

more true hearts delight in
the denying of thy selfe (say
it be but of *Anger*, being vn-
iustly prouoked) for Gods
sake and for thy conscience,
then in a thousand religi-
ous duties, which thou hast
done without an heart so
prepared. I denie not but
thou maist, in the cases of
the hazard of thy estate, or
in the open disgrace of thy
profession or Ministerie (if
thou be one), seeke lawfull
reliefe, and remedie: but in
the cleering of thy innocen-
cie and remouing the scan-
dall, outshoot not the Diuel
in his owne bow, resist *Sa-
tan*, requite not euill with
euill: but committing thy
case to *God*, in peace pos-
sesse thy soule. *And* as thy
heauenly

Further il-
lustration
and urging
of this duty.

heauenly father suffereth his
Sunne and raine to fall vpon
the ground of the iust and vn-
iust: so let thy praiers ascend
for thy vniust enemies; thou
maist well deny thy selfe in
this case, for the worst is
his that hath done thee
wrong. As for thy self, what
contentment is to be com-
pared to thine, in overcom-
ming thy selfe? What is
the *Souldiers* delight, but to
behold and shew the spoiles
and booties which hee hath
gotten? Put case, hee haue
lost an eye, or an hand, or
the vse of some limmes, and
hardly escaped with his life;
are they not monuments of
his valour and victories?
But if thou haue skill in this
spirituall battell, in pulling
out

out thy right eye, and deny-
ing thy selfe; these are more
glorious to thee, then if
thou hadst overcome a ci-
tie. Surely if thou looke to
go to heaven a whole man,
without blemish or maim,
thou wilt be deceived. The
Apostle telles vs, that they,
who strive for Masteries
(alluding to those games,
which the Corinthians knew
well), either in riding, run-
ning, wrestling, or the like,
abstaine from all things
hurtfull; diet, and inure their
bodies to exercise, and de-
nie themselves many meats,
which else they could not
forbeare; and all for a poore
Garland, or crowne of Bay,
or Worme-wood which
withereth; and wilt not thou
doe.

Pro. 16. 31.

1. Co. 9. 25.

doe more for a crowne,
which neuer fadeth? yes, if
thou haue any hope or in-
terest thereto, thou wilt
thinke nothing too deere
to forgoe for it. Why then
dost thou fauour thy selfe
herein? If thou wert at sea,
thou wouldest rather ligh-
ten thy ship of al thy wares,
then loose thy life by the
violence of the tempest, and
canst thou rather endure the
continuell storme of an evil
conscience within thee,
threatning the shipwracke
of thy soule, then thou wilt
cast out the execrable thing
(worse then a *Iona*) from
thee? In thy trauell thou
wouldest redeeme thy life
with deliuering thy purse
to a theefe: yea, thou woul-
dest

dest reueale thy treasure and
rich store, and strip thy selfe
out of all, *skin for skin*; and
all thou hast, should bee a
ransome for thy life; and is
thy soule so vile in thine
eyes, that thou wilt not part
with that, which is more
vile then the pairing of thy
nailes, to redeeme it? If
there bee vse of *Salomons*
counsell, when thou seest
delicates stand before thee,
and the wine red in the cup,
thē put thy knife to thy throte,
if thou be ginen to thy appetite:
then what necessity is there
of the like counsell in this
case of thy lusts? They are
more dangerous to surfet
vpon then wine, whereof it
may be truly said, *They are*
deceivable meates: I thou shalt
vomit

Iob 1.

Prou 23.2.

vers. 3 & 8.

Numb. 22.
30.

Conclusion
of this
Tryall.

vomit the morsels thou hast eaten. I conclude therefore this point. Harken not to the pleadings of Baals cause, the Diuels oratory within thee, saying, *Am not I thy deare companion, whom thou hast ever vsed from thy first time till now? Am I not the darling that haue lyen in thy bosome, canst thou now part with thy dissembling, thy lying, thy oppression, thy dalliance, thy proud, reuengefull stomack, which haue brought thee in such gaine and pleasure? No, no, if they bee so pretious, they are the fitter to offer to the Lord in sacrifice; I will (euen to chuse) dispatch them, that with David I may truly say, I will not serue my God with that, which cost me*

me nothing. If the cost bee great, the thanke will not be small. If *Abashnerosh* deserved loue at *Esters* hands, when he told her, *All the enemies of the Iewes, with Haman and his tenne sonnes, they haue destroyed; and what else is thy position, that I may grant it.* If the wife of *Salomon* might claime great loue frō him, because she had left her fathers house, and her kindred for his sake, that she might cleane so him alone: then what delight shall the Lord haue in thee, that hast destroyed his enemies, yea, forsaken euen thy selfe for his sake? Or rather (as *Achish* told *Dauid*) *Now thou hast made thy selfe to stinke in the sight of Satan, and thy vile lusts, hauing renounced*

Ester. 9. 12.

Psa. 45. 10.

1. Sa. 27. 12

nounced all other propps
 and pillers of thy ~~fleshy~~ *will*
~~dom~~ *rebellious will*; whom
 else hast thou to cleaue to,
 but the Lord, and to be his
 seruant for euer? It is our
 corrupt desire, that GOD
 would rather thanke vs for
 our good will, and bid vs
 spare our cost in this kind (as
 he bid *Abraham*), then put
 vs to it. Indeece when *A-*
braham stretched forth his
 hand to kill his sonne, the
 voyce of God staide him, say-
 ing, *Spare thy onely son.* But
 here the same Lord crieth
 contrariwise, *Bind thy sacri-*
fice to the Altar, pull out the sa-
crificing knife, kill it, and let it
be burnt to ashes, that I may
smell a saour of rest: hearken
 to this voyce, if euer thou
 looke

looke for peace and good
daies. Renounce not onely
the old cost and service of thy
lusts (for so many doe, lest
they should be hissed at, be-
ing Professors), but even
thy lusts themselves: for
else, though thou seeme to
haue denied them, and take
no thought for them; yet at
times, as occasion is offered;
they will put thee to cost a-
gainst thy will, both of at-
tendence and sorrow. But
oh lamentable it is! that
whereas this worke requires
the constant diligence of a
Christian saule, all the life
time: yet there are many,
who professe themselves to
be the seruants of God, who
never so much as assaied to
trie this conclusion vpon
them.

Intension.

5. Try thy
ordinary
cost by thy
extraordi-
nary.

*Illustration
of this by
examples.*

themselves : But the cost of our going halfe blind, or maimed to heauen, is not so great, as the going to hell with our members entire.

The first trial of our cost is, that we apply our selues to the occasions of extraordinary cost. It is fit we should sometime be put out of our vsuall pace, and vrged to professe that loue & cost, which (whē we want opportunity) cānot sowl be testified. *Paul* praied seruently alwaies: but when the *Messenger of Satan* was sent to buffet him, it was a season of more then ordinary praier; he therfore doubled and tripled it. So did our Sauour, when his Passion drew nigh. So the *Nininites* testified their first

con-

conuerſion to God by ſingular humiliation. So *Dauid* in the bringing home of the *Arke*, and *Salomon* in the dedication of the Temple, the one declared more then common ſignes of ioy and thanks; and the other offered more ſacrifices and coſt, then ordinarily was conuenient. But no example is more liuely then this in my text; *Dauid* was neuer a flight ſeruer of God: but yet hee did not alway expreſſe his affection in ſuch words or deeds, as here hee doth from the very firſt ſmiting of his heart, to the laſt ending of the ſacrifice. And was there not more cauſe then ordinary? I haue ſhewed it at large in the opening of

of the text, I neede not adde much. Yet this wee must thinke, that as the Lord shewed himselfe more angry with him for this sinne, then the former matter of *Urija* (though doubly greater), so it was time for *David* to bestirre him, more then before, and to reckon with the Lord for both old and new, seeing he now punished both; I meane his oversight forgetting of the two former, and the unseasonable adding of this third thereunto. It was time for God to bee in earnest with *David*, seeing His former mercie brought forth no better fruit: and therefore it was high time for *David* to bestow a little more cost in humili-

humiliation and expiation,
then he had done. In a word
neuer did *David* feele the
like punishment of sinne,
therefore he had neuer more
cause of declaring it by
more then ordinary *Repentance*.
Thus the *Corinthians*
bestirred themselves after
Paul had conuicted them:
and repented in a more
then common manner. 2.

Cor. 7. 11. Apply wee this
to our selues. *Salomon* saith,
that euen in some lougher
there is heavinesse: and so I
may say, *Euen in some cost*
there is pinching. It is shame-
full to be niggardly in a case
requiring cost: and it is nig-
gardize to be at some cost,
where more is required. It is
as base for a welthy man to

Application
of it.

giue some poore man (as his case may require) a shilling, when many shillings are needed; as to denie some other a peny, when that will serue the turne. In the old Testament, there were not onely ordinary worshippers of God, but also Nazarites; who for a time separated themselves for God his worship; from many lawfull liberties, in token of pcculiar holinesse. If thou find thy selfe dogged with some vnwelcome lust, tempted to some great offence; say it be, some blasphemous or *Atheistical* thoughts against God, Prouidence, or his Word and Ministry; or if thou find God hath come, or is comming against thee, as

David

Dauid against Nabal, by
 some heauy and vnwonted
 triall, which is present or
 threatned; or put case, thou
 art to enterprise any speciall
 dutie and seruice concer-
 ning Gods glory, or thy
 own good; or hast receiued
 any great blessing from God
 in thy soule, body, or both:
 thou must not count euery
 resistance, repentance, pre-
 paration, or thanks, suffici-
 ent; but as the occasion is of-
 fered, so thy care and cost
 must be encreased. Euerie
 day of the weeke requires
 some cost on other: but the
 Sabbath more then ordina-
 rie. *I here is a dinell, which is
 not cast out, but by prayer and
 fasting:* although perhaps
 prayer alone, revealing it to
 others,

2. Co. 12.9

The hollow
hard heart
will not ea-
sily relent.

others, asking counsell, or a purpose against it haue been vsed, yet these cannot preuaile. When the meanes are vsed, thou mayst rest, and if God blesse them as thou desirest, it is well; if not, yet he will giue thee grace *sufficient*, though he suffer thee to be holden vnder for some greater good. But till thou hast vsed al meanes, rest not, nor giue ouer: sometimes a great deiection of the outward man may be (as the incestuous *Corinthian's* excommunication was) for as great good to the soule, as it is to thy outward abasement. Thus *Dauid* in this place, contents not himselfe with a single smiting of his heart in the first verse; but he re-
sisteth nueth

nueth it in the 16, & streng-
thens it in the 17. and 18.
All those seven costly pee-
ces of repentāce in the Co-
rinthians appeared in him;
his hart earnest in his bow-
els towards the Lord, for
the dishonour he had offered
him, and toward his sub-
jects for the wrong hee had
done them: and with the
greatest indignatiō at him-
selfe, he longeth after mer-
cy: and busily enquireth af-
ter the Lord, offering condi-
tions of peace and atone-
ment, &c. Oh! a meete be-
hauour for a guilty delin-
quent to stand at Gods cur-
tesie for pardon; and neuer
lin suing and striving, till he
had got a word of hope and
release. And although the

As 2. King.

conditions were hard, yet how glad is he at any hand to be receiued to fauour; and in the meane time to stoope vnder the burden and sense of his horrible sinne, and Gods terrible iudgements, as iustly sent vpon him? And suitable is the zeale, which he sheweth in his building the Altar, offering sacrifices of all sorts: so that in al these he teacheth vs not to shuffle off great sinnes with flight, verball amends and repentance. Let vs also learne to fyle off our superficialnesse in this and our whole practice, so oft as God shall call vs by the like occasions, to a more round and substantial profession of our loue and soundnesse.

The

The sixth and last trial of thy cost (which I will propound) must be the extension of it: *My goodnes* (saith *Dauid*) reacheth not to thee (*O Lord*), but to the *Saints* that are on earth, and to the excellent, all my delight is in them. Loe, niggardise and basenesse shrinkes vp her selfe, and goes as neere the wind as it can to saue it self: and no wonder it wants issue, for it hath no wellspring, and therefore standeth stinking like the puddle, till it be dried vp. But this cost that procedes from loue is free and large, free in her cause (for God only sets her on work, or restraines her), and large in her course. And therefore shee contents not

The extension.

6. Try thy spirituall cost by thy outward.

P. 3. 16. 2. 3.

Math. 25.

Our good-
ness reach-
eth not to
God.

her selfe with her spirituall
cost toward God; but reach-
eth out it selfe (for his sake)
to his poore members. It
willingly taketh knowledge
of all those respects, wherein
it standeth thus obliged to
God; and therefore serues
him with the externall cost of
the hand, as well as the spiri-
tuall of soule. It saith not
thus, *O Lord, if thou wert a
gaine vpon the earth, would I
see thee naked, and not clothe
thee; or sicke, and not visit thee;
or poore, and not relieve thee?*
No, no, it knoweth, that al-
though there was a time
when this bountie reached
vnto him in person; when
the Lord of all wanted a place
to lye in, or leave his head vpon,
and became beholding to
his

his owne for his owne, for
meate, drinke, land & mainte-
nance: yet now helis pall it,
out of the reach of it, hee
needeth none of it. He sit-
teth now in glory with his
Father, as the high Possessor
of all: his to be earst and the
subies thereof, to doe therewith
what he pleaseth; to giue it, not
to receiue it, and therefore nei-
ther is hee enriched with thy
gifts, nor impouerished with thy
penurie. If then the wings
of thy cost are too weake to
mount vp so high, as to
reach him, but must needes
fall short, what then shal be-
come of it? Shall it fall back
into thy bosome againe, and
returne to thy selfe? Because
Christ healed the Leper,
on freecost, shall hee ther-

Job. 1. 1. 2.

Job.

Luke 8.

But to the
Saints.

fore defraud the Priest of his
gift? No. Because himselfe
will not be the better for it,
shall none else? Dost thou
hereby discharge thy selfe
from any cost at all? No: if
it be sound cost, it will en-
quire, whether he haue as-
signed any others to receiue it
in his name: and if not hee
himself, then they shal haue
it, and he in them. For euen
the cost hereof reacheth in
some sort to Christ himself,
the spirit and sweete sauiour
of this sacrifice, that loue,
thanks and chearefulnesse
wherewith thou offerest it,
reacheth to himselfe (else
how should the thanks and
reward of it descend vpon
thee?) and as the body of
Elija ascended into heauen,

so

so doth the better part of
this cost goe vp into the no
strils of the Lord; onely the
cloke fallēs upon the earth,
and so the outward gift, thy
bounty and cost of purse, of
clothing, of sustenance, of
bodily provision, that fallēs
upon them, to whom hee
hath made it ouer by letter
of *Attorney*, saying, *Me yee*
shall not haue alway, but the
poore ye shall; and so farre ye
shall haue mee in them, that
whatsoeuer ye shall doe in my
name, for them, I will count it
done to my selfe. Therefore
whatsoeuer part of material
cost of yours is due to mee,
as the first fruits of your in-
crease, or rather of your
loue, that (although I neede
it not, yet) I dispose of it
and

loh. 12. 8.

12. 8.

12. 8.

12. 8.

Psal. 163.

.8. 21 Hol

AAs 10.35

The duty
urged.

and bequeath it to my deputies upon earth; especially such as excell in vertue: to all that neede it, but chiefly such as beare my image most, the household of faith. To these then our cost must reach, & maye; and wel is it that it may, not onely for them, to whom it doth, but euen for them who doe reach it forth, they are most enriched by it. For this is a most blessed thing with God to giue; & then to receive. Enquire therefore after such, some are in the Vniuersitie, some in the Countrey, some in the Citie: some wanting maintenance for education; some countenance and encouragement, some are decayed by Gods immediate hand, others vniustly by men: some

some want harbour, some cloa-
thing, some diet, others other
helpes; some more, some lesse.
To such as neede not these,
let your cost of Christian ex-
hortation, admonition, co-
fort, good example, coun-
sell, or such like fruit of spi-
rituall loue reach (for the
exigence of sundrie mem-
bers is diuers), but to such as
neede these outward helps,
with draw not also the cost
of outward support: let the
dew of fertile *Herman* fall
vpon the mountaine of bar-
ren *Zion*, to refresh her drie
and hungry soyle, to warme
her childrens bowels, cloath
their nakednesse, glad their
hearts; preuent imprison-
ment to their bodies, ruine
to their credit, and their po-
sterie,

Ps. 133. 3.

sterity, and fainting vnder
their burden, to themselves.
And this cost thinke vpon,
the rather, if God haue an-
ointed thy Pastures with but-
ter, and caused thy bones to run
full of marrow: say with
those Leapers of Israel,
wee are prouided well for:
God hath made this a day
of gladnes to vs, let vs make
this blessing publique. It is
not sent onely for vs, God
doth it to try vs, and who
knowes, whither wee are
come to our wealth for such
a purpose? Vpon the ma-
teriall Temple of timber
and stone, you bestow cost
not onely for necessitie, but
also for ornament; and ye
doe well. Learne wisdom
of your selues: lay some cost
also

also vpon the liuing stones
of the spirituall Temple.
Make of your *Ammon*, Gods
friends to be your friends,
& make your selues a stocke
of their Prayers, which may
alwayes goe in the bank of
Heauen, for you giue a portion
to fixe and to seuen: cast your
cost on them, it shall not be cast
away vpon them: & it shall
appeare againe after many
dayes, long after the colours
and carnings of the other
Temples are worne out and
forgotten: But here let me
giue thee a double Charge:
the one touching the mat-
ter of this cost; the other
the manner. *Dauid's* exam-
ple here warrants both. (I
neede goe no further), for as
his affection was bountifull,
so

I
Luke 16.9.

Eccle. 1. 3.

Two Ca-
uents.

2. 1. 1. 1.

I

For the
matter of
the cast, let
it be thy
owne.

I. I. I. I. I.

I. I. I. I. I.

Gen. 4. 3. 8.

so his action was iust. I
meane, he gaue not *Dauid's*
ma's floore and oxen, but his
owne, he bought both with
his siluer, & then gaue them
to God. So doe thou, Give
of thy ownne, *Da quæ Dei sunt*
Deo, quæ aliena sunt Deo non
sunt: Wee teach not a Po-
pular doctrine. of Corban,
Give, giue, and thy gift shall be
valued (be it neuer forfeited)
by uerine los of the giuing: no,
if it bee naught ere it bee
giuen, it is made worse by
the giuing. Of all such *pro-*
phane and *propbane* bequests (be
they of what kinde soeuer)
this I say. They differ one-
ly in this from *Cajns* ex-
crable sacrifice, y that *Cain*
first offered his sacrifice, and
then slew his brother (which
was

was bad enough); but thine
is worse, for first thou slayest
thy brother by oppression
and extorted gaine, & then
thou offerest it in sacrifice.
Offer first to God the *sacri-*
fice of righteoufnesse; wash
off thy sin (died in graine)
with the blood of the Lamb:
Else thou offerest (like a
foole) to thine enemy, to
God a Iudge not a Benefac-
tor: the very prayers of them
whom thou gimest vnto,
shall be turned into a curse
vpon thee: and although
thou mightest pacifie a man's
wrath by such a gift, yet
thou incensest GOD the
more against thee. And
who seeth not, that in *Pope-*
rie, these satisfactorie be-
quests are accursed? and
that

Pro. 21.14.

that they rather are *spurres to Oppression and Vsurie*, then *satisfactions for them*? For as good Lawes were first bred by ill manners, and yet in time ill manners were bred againe of them: as Ice was first made of water, and water againe of it; so, the opinion that these gifts are expiatorie for sinne (as *Poperie* teacheth), caused men first to giue them in lieu and satisfaction for sin: but withall, they caused men to sinne the more boldly, that they might againe redceme and regaine that which they had forgone. But of this before in the second doctrine. Now the second *Caues* is about the *manner*. It was *Dauids* spirit, heere, that so much

2. *Caues.*
Let the
manner be
in simplcity
and cheare-
fulnesse.

much commended his cost.
 Give that to Gods Saints
 which thou givest, with the
 same minde & heart, where-
 with thou wouldest present
 Christ himselfe (for him thou
 must looke at), if hee were
 upon earth: with that *cheere-
 fulnesse, love, simplicitie, and
 largenesse of heart.* Offer it
 first upon Gods Altar, set it
 as the shew-bread before
 him; I meane, consecrate it
 unto him with thy best de-
 votion as the fruit of thy
 faith, and the messenger of
 thy *thankfull heart;* and from
 thence, let it fall (as crumbs
 from the Lord his table)
 upon his members, as farre
 as thy teach wil permit; and
 by this meanes thy gift will
 be the mote sauourie to thee
 that

that enioy it. *Aranna* in offering *David* his flower and *oxen*, chiefly aimed at God, and that gaue such a grace to it (which the holy Ghost omits not) that as it was roll all for freedom, so it was blessed with prayer, *Lord thy God be mercifull vnto thee*, and make it prosperous. As the vapours which are exhaled vp into the ayre from the earth and waters, are there altered in their qualitie, & prepared with more fruitfulness and vigor to refresh the earth againe: so the bountie of the Saints being first offered to God as a sweet saueur, comming from an heart seasoned with faith and holy affection, descendeth from God vpon his poore

poore Saints againe with a double blessing : and first causeth many thanks to be giuen to God (the chiefe giuer), and then a more precious recompence of blessing to come vpon the dispenser. And because it is a common speech with some, *ah, if I had this good heart, what good would I doe ! how would I poure out my cost vpon the members of Christ !* I must answer, that these words (if they goe without fruits) may saue of hypocrisie; and serue rather to cloake our niggardize, then betoken an enlarged heart to honour God. Such wishers God suffers the *Diuell* to hold, in the bands of their *unsound desire*, that they
might

Verse 32.

might both liue and dye
 without either good heart, or
 good works. And let vs know,
 hee that first made this
 prayer, *Psal. 119.* [*I will run
 the way of thy precepts, when
 thou shalt enlarge my heart.*]
 staid not here; but frankly
 professeth, *I will not serue the
 Lord on free-cost.* Yet I denie
 not, some may pray thus in
 the truth of their hearts, that
 the glorie of God might go
 with their owne comfort in
 their cost. but let such know,
 that they are not without
 some measure of this good
 heart already, which they
 wish, euen because they
 long for it. Though they
 haue but a sparkle of it, yet
 that is enough to kinde the
 sacrifice: let them begin, and

begin

set

set a little on worke, and it shall grow to a greater fire : whereas otherwise, vnder a colour of desiring the heart they want, they may quench the smoaking flaxe of that they haue. Pity it were, that the doing of good should vanish in a desire of doing it. Though thou haue not so good an heart as thou wouldest, yet doe good; and thou shalt desire it better. thy delight will encrease with thy welldoing. As loue must prouoke to good workes : so let good workes prouoke loue. Sometimes we haue an appetite, before wee eate : but otherwhiles wee are faint to eate, to get vs an appetite : So, some things wee loue first, and then

then bestow cost vpon the:
other things we bestow cost
vpon first, that wee might
delight in them after. If our
vile nature draw vs to hate
them whom wee haue hurt,
though wee hurt them not
through hatred; how much
more shall grace teach vs to
loue the Saints, whom wee
haue bestowed cost vpon,
euen because we haue done
the good; although perhaps
we had not so large an heart
toward them as we desired.
The summe of all is, *Suffer*
not thy false heart to keepe
thee froe welldoing, through
this pretext, that thy heart
is not good enough: for if
it be good enough to de-
fire (in truth) that it were
better; doubtlesse it is fit
enough

enough to doe some good,
and by doing good shall
grow better. Well saith the
Author to the Hebrues, *To
doe good and to distribute for-
get not.* They may be said to
forget it, who are mindlesse
of it, neuer did good, nor
care to doe any: and these
are *too wicked*. Others more
properly are said to forget,
who minde the manner of
doing good so much, that
they forget the *matter*, and
doe it not: and these are *too
iust*. Salomons counsell con-
cerneth both, *Lay hold vpon
the former*: thou that neuer
caredst to doe good, pray
thus: *Lord giue me the minde
to remember it!* yet (saith he)
*withdraw not thine hand from
this other*; that is, Thou that

Heb. 13. 16

Eccles. 7.
20.

Psa. 137. 5.

mindest the doing of good, doe it, let not one thing driue out another, but pray, *Lord forgiue me this sin, that my hand hath forgotten to doe good! For he that feareth God will come out of both, and will neither suffer his head, nor hand forget to doe good.* And by that phrase of David, *Psal. 137. 5. Let my hand forget, &c,* wee should learne, that the Soule of Christianitie should be like the Soule of Reason, [*tota in toto*] wholly in each part, and memorie should be in the hands as well as in the minde; this law of the Gospell, should not only be in our minds to muse on, but written on the palmes of our hands, that wee forget not to doe it; even to doe good

and

and distribute.

I conclude therefore, If wee pretend cost of seruice to him whom we see not, let it appeare to them whom we see; not slighting them off with words, and shutting vp the bowels of tendernes and compassion. If *Hannu* (so vnworthy thereof) inherited the interest of loue which *Dauid* ought his father: if *Gebazi* (a lewd seruant) fared the better for so good a Master as *Elisha*, at the hand of a stranger: then much more let thy brethrē and fellow seruants, fare somewhat the better for thee, in respect of that loue and dutie thou owest to thine and their *Father and Master*. Although thou canst not

Conclusion.

1. Ioh. 4. 20

1. Ch. 19. 2

2. Kings 5.

therby inrich the Treasury of
*Heauen, yet thou shalt provide
 for thy self a treasure in Heaue.*
 And so much he said of the
Rules of Triall about this du-
 tie, which I haue not so dis-
 coursed of, as if I thought
 the whole cost of *Christiani-
 tie* consisted in these alone.
 For I might as wel haue in-
 stanced in diuers other par-
 ticulars; as the *Cost of Pre-
 paration for Death, of bearing
 the Crosse, of the Christian Ar-
 mour.* And in a word, *what
 one branch is there of Religion,
 wherein this dutie might not
 be exemplified?* These there-
 fore I haue but toucht by
 the way (else I had been in-
 finite), and more largely
 stood vpon these few only,
 partly as containing not im-
 per-

pertinent instruction in
 themselves, apart conside-
 red: and more chiefly to ac-
 quaint thee by a few of the
 chiefe parts of cost, how
 thou maiest iudge of the
 whole seruice of God. A-
 mending that *Slightnesse*,
 which like the *Canker* tain-
 teth not one or two, or a
 few parts, but all the bodie
 of *Godlinesse*, till it haue ea-
 ten out the very heart of it.
 And this vse I advise thee to
 make of that, which hath bin
 said of the premises. I come
 now to mention the *Motives*
 perswading thereto: where-
 in I will content my selfe to
 be as short, as the onely na-
 ming thereof wil admit, be-
 cause I haue largely vrged
 the dutie already.

Motives.

I
God frees
vs from
greater costs
and bur-
dens.

Esay I. II.

The first *Motive* is this: It were a shame that the *Papist* out of vnwarranted deuotion, should offer GOD a more costly seruice, then we vpon good ground and example will doe. But they haue need to bee restrained from their waste, by that voyce which once spake to the Iewes, *I haue no pleasure in your offerings*: and must we be pushed forward, who know the right way of pleasing God, with y cost which he commandeth? Nay, hath the Lord freed our shoulders of a double and intolerable burthen of Iewish and *Popish* cost? and shall we count euen this easie yoke and light burthen, to bee bondage? Shall God ab-

horre

horre the pride, ostentation, opinion of merit in *Popish abstinence, Regular obedience, Nakednesse, Penance, Pilgrimage, Chaſtitie, Satisfaction*, and the like? and ſhal he endure our miserable and penurious ſtinting of him to his pittance? The Israelites for the making themſelues a golden Calfe, did not ſtick to pull off their earrings and Jewels of gold. And, eleuen hundred ſhekels of ſiluer is nothing out of the eſtate of a priuate woman, towards the making of a carued and molten image. *Iezabel* was at no ſmall coſt to maintaine foure hundred prophets of *Baal* at her table. The third part of the reuenue of this our king-

Exod 32.

Iudg. 17.1.

dome hath been bestowed
 vpon the maintenance of
 blind deuotion: and the ido-
 latrous Temples & Shrines
 with their *Dedications* and
 offerings now in *Poperie*, ex-
 ceeding all credit and ac-
 count, shew sufficiently that
 the *D:u:ll* will not be serued
 without cost, yea the vtter
 vndoing of his seruants.
 When *Naamans seruants*
 saw, that their Master was
 vniustly displeased with *E-*
lisha's charge, they come
 and said, Master, if the *Pro-*
phet had bid thee do some great
 thing, wouldest thou not haue
 done it? how much more this?
 And in like manner I say, If
 God had laid the charges of
 Jew or Papist vpon vs, must
 we not haue buckled? how
 much

2. Kin. 5. 13.

much more then to the libertie of the *Gospell*, vrging no more but the cost of the spirit? and leauing vs to our owne freedome, in the cost of our wealth (for the most part), if we can vse it aright.

Secondly, God hath freed vs from the seruice of our lusts, which were more imperious and costly to serue, then the Lords seruice is to attend vpon. Many a lewd person (it is truly said) takes more paines to goe to hell, then a *Christian* to heauen: as some vpon their death-bed haue wofully cried out, *it hath cost me a 1000 pounds to damne my soule, &c;* when they could haue wished their seruice had been spent vpon a better Master. A

2

*The seruice
of our lusts
was more
costly.*

man would thinke, that a man might goe to hell with ease (and so, he had need, I confesse, to haue somewhat for his labour, that must so dearely pay for it): but yet the thing is not so soone answered, the *Diuell* is not content with that, except he be serued somewhat like before hand. Many a *Christian* hath confessed, that his *Conscience* and feare of God (beside the inward fruit) hath not only saued him in his body, purse, expences from much waste & misery; but brought him out of debt (not of his lusts only, whoredome, gaming, Epicurisme, &c) saued him from prison, shame and vtter ruine. The pleasures of sin are costly. They are

are so to the godly, much more to them that follow that occupation. Goe no further then this text, *Who* beleeuēs not, that *Dauid* might well bee content to yeeld God this cost of *Sacrifice and Repentance*, rather then to endure that sorrow and shame which his lust put him to (to his far greater cost), as this whole chapter throughout witnesseth? So that, whē a man hath deducted the *costs of his contention, uncleannes* (not to speak of that hell in his conscience, if any be left him), the bribing of corrupt officers, the cost vpon harlots (more costlie to maintaine then the honest wife and all the familie besides), he may say
with

with good aduisednes, The cost that God requires is an easie taske, in comparison thereof. As it is true of *Reioycing in the Lord*, that it cuts off all vnlawfull ioy, it moderates the lawfull, and makes euen sorrow tolerable: so I say of this *cost* of the soule giuen to God, it frees from the wicked cost vpon our lusts, it moderates our cost in attending vpon the world; and it makes euen those costs that are extraordinarye (when occasion is offered), to seeme easie and reasonable.

3
God is ser-
ued of his
owne cost.

Thirdly, the *cost*, where-
with God requires to bee
serued, is of his owne, whe-
ther wee speake of spirit or
body. And may he not iust-
ly

ly call for his owne? If a Landlord freely allow his tenant to dwell and occupy vnder him in his farme without rent; is it much that at his comming to him, he should bee made welcome with his owne? Consider well, *what hast thou, which thou hast not receiued?* When thou wert a companiō (not of *beggers*, but) of diuels, base in thine owne eies; was it thine owne worthines that preferred thee (not to sit among the mighty, as a companion of *Princes*), but to be a sonne of the Almighty, a brother of *Christ*, and a fellow of *Angels*? This the Lord did for thee at thy first calling by faith, more grace of knowledge and obedience

ence he hath since enlarged thee with; and more cost then euer hee hath yet been at, hee must be at with thee hereafter, or else woe be to thee. Are all these his talents put into thy hands to occupy, and is the improuement onely of them so troublesome? *In him thou livest, mouest, and art: and at his charge both thy soule and body are maintained?* And is it much, thou shouldst serue him with his owne; when they were therefore giuen thee, hauing nought of thine owne? Not only the dissolute professor offendeth herein, but euen the vnprofitable also: the former spills Gods cost, the latter detaineth it. To the

the one I say, wilt thou (being washt) runne into the mire againe? Doe men vse to guild rotten postes or walles? As *Belshazzar* abused the vessels of the Sanctuarie to grace his riot: so darrest thou with Gods cost and gifts, set forth the honor of Gods enemie? and (as the harlot vseth her garish apparrell and ornaments to prouoke lust), so thou in the disguised habit of a Professor, serue the *diuell*, and fulfil thine own lusts? To the other I say, deale with y^e Lord, as thou wouldst haue thy seruant deale with thee. If thou bestow better wages, and more countenance vpon any one of thy seruants then the rest, thou wouldest
thinke

thinke much, if hee should not maintaine himselfe in the fashion of a seruant; so that thy cost might be seene vpon him, while hee abides in thy seruice: do thou likewise in Gods case, make not men thinke thou seruest an hard Master, as he that buried his talent in a napkin: let it appeare, that all the prayers thou makest for grace, and all the outward fauours God conferres vpon thee, are neither begged nor obtained to any other end, but that the giuer may fare the better; that while thou art in fitter case to doe him seruice, he may receiue his owne of thee with ten-fold aduantage.

4

Fourthly, if thou yet alleage,

leage, that this *Husbandrie*
and *employment* of Gods
stocke, is thy *cost* and labour:

I say, though that were
granted thee (as indeede
God is content so to cal it),
yet, hast thou not content-
ment for it? It was the
speech of an old Father in
Gods Church, Saint *Am-
brose* I meane; Thus many
yeeres I have liued with you
[and serued the Lord], and
yet it repents mee not, nei-
ther am I afraid to die: for
we haue a good Master of
him It seemes, he that cal-
led him an hard Master, had
tryed him but little, and
spake not out of experience,
but preiudice: if this were
the verdict of a beaten ser-
uant, that had liued so ma-
ny

God makes
good our
cost abund-
antly.

*Paulin. in
vitâ Am-
bros.*

Luk. 19. 21

*1. Sam 25.
31.*

ny seuen yeeres in his house. Well said *Abigaile* to *Dauid*, When the King shall sit vpon his Throne, it shal not be grieuous to him, that hee hath not shed innocent blood: and so I say, when God shall come to reckon with thee, thou shalt thinke each peny cost better laid out then other. But as mens loue is, so they think of their cost well or ill bestowed. I remember the speech of the Greeke Orator, *They that bring gifts* (saith he) *to Princes, are so farre from gratifying them, that they make better bargaines of them, then they who sell the at the highest prices in the market.* I may say it more truly of our cost vpon God: who doth not
onely

Isoc.

onely requite our gifts, as *Princes doe* (for they oftentimes can doe no other for their credit sake), but euen demandeth our cost, as seeking an occasion of regratifying vs. If a kind *Patrone* should bid a poore scholler to write him a letter, containing the present want wherein he is, and thereupon should giue him a rich yeerely pension during life: whether thinke we did the *Scholler* deserue such recompence, or rather the *Patrone* seeke an occasion of his bounty? If a rich mā should send for a meane person, that hee might adopt him for his heire, and conueigh his inheritance vnto him; would any man impute this successe

success to the poore mans
travaile, or rather to the
loue of the rich man, seek-
ing opportunitie of doing
him good? So is it with the
Lord, who not only richly
repaieth, whatsoeuer cost
hath been expended about
his seruice, euen to the vt-
termost peny: but also takes
the occasion of each peny,
or peny-worth of cost or
paines spent about himselfe
or his *Gospell* & members, to
repay vs an hundreth fold.
This great trade of *Uprer*
is in great account, for ten
in the hundred: what would
it be, if it yeelded an hun-
dred for one? And yet this
trade of *seruing God with cost*,
which (euen heere, not to
speake of hereafter) brings
in

in no lesse gaine, is a dead
 occupation: but the reason
 is, wee are foolish *lewellers*,
 and haue more minde to
 deale in base pebbles, then
 in pearles of price. Tell me,
 when *Salomon* and his sub-
 iects were at the greatest
 cost, taxes and labour to
 perfect the house of the
 Lord; had they cause to
 complaine of God, that hee
 had impouerished or wa-
 sted them? No, no: then (of
 all other) was the golden
 age, and the siluer age; the
 age, wherein these mettals
 were as plenteous and com-
 mon as the stones in the
 streete, or wood in the for-
 rest. So happie hath that
 not been seen to the expen-
 diture, which hath been spent
 for

1. King 10.
 27.

Gen. 21.

Gen. 26. 18

for Gods vse, that it hath
 proued the best *vsury*. And
 whereas grudging wretches
 think euery iourney, houre,
 shilling, or labour bestowed
 this way, to be lost: let them
 marke rather, whether all
 such pinching of God, bee
 not their own greatest losse?
 Compare these contraries
 together: When *Abraham*
 and *Isaac* bestowed most
cost of sacrifice vpon God, (the
 one not thinking his onely
 sonne too deare), how prospered they? So exceedingly,
 that Kings were glad to
 make leagues with them.
 When *Salomon* had spent
 his treasure vpon the Tem-
 ple, and 12000 sheepe, and
 22000 oxen in sacrifice at
 once; in what case did God
 leaue

leauē him? besides his infinite treasure, sheepe & oxen innumerable, and the feeding of his subiects, hee spared 20060 measures of wheate yeerely, and the like proportion in other commodities: the more he spent, the more he had. So *Iob* likewise. Contrariwise, when the people of God (as *Haggai* complains) suffered Gods house to lie waste (for niggardlinesse, seeing their owne houses were sumptuous), what got they by this sparing? Consider (saith he) in your hearts: yee eate, but are not sufficed: the heauens became as brasse, and the earth as yron vnto them: they cloathed themselves, but felt no warmth,

Iob 1.

Hag 1.5.

Iudg. 5. 19.

warmth; they put all into a bottomlesse purse, and the blast of the Lords curse came vpon all, *because the house of God lay waste*. So that they receiued no gaine of mony by y^e bargaine (as *Deborah* said). God had waies to crosse them, y^e they might learne of all other thrifts, to abhorre that thrift which was pinched from God: and to count that the happiest cost which was spent vpon him. Is this true of externall cost laid vpon the outside (as I may say) of Gods seruice; that a man shall fare the better for it, and prosper both hee and his? oh how much more gainfull to the soule, shall the inward cost of the heart proue to him

Rom. 2. 29

him, who (as *Paul* saith) is a
lew inwardly, and not in the
 letter of cost onely? This
 indeed is that hundred for
 one, which our *Sauour* pro-
 miseth to all them who ei-
 ther actiuelly or passiuelly,
 bestow or lose ought for his
sake and the Gospels: by
 vertue whereof (euen in ha-
 uing nothing) yet wee pos-
 sesse all things. Yea and ra-
 ther then we shal want tem-
 porall things also, the very
 rauens shal feed vs; the ayre
 and wind shal send vs *Man-*
na and Quailes; yea the rock
 shal affoord vs water, as
 they did to the Israelites: I
 meane, in the want of ordi-
 nary helpes, extraordinary
 shal rather be supplied then
 we (hauing giuen God his
 Dd due)

due) should be left destitute. It was an old speech in *Paprie, Meate and Masse* never kept men from thrift; but it is much truer of all that which is offered to God: for no meat (and much lesse Masse) did euer so strengthen a man to worke, or brought such a blessing vpon a mans labours, as the faithfull attendance, and time spent vpon Gods worke: this is the only assured pledge (as the Ark to *Obededom*s house) of all prosperitie. Now if any object, that God hath some slender requitals also for men, as well as large: I answere, they are then for slender seruants, which had rather goe halfe way for thanke, the thorough flitch for

for great recompence. And those slender rewards (as outward blessings and deliverances) are bestowed vpon many hypocrites, to the end, that by a little taste of Gods readinesse to reward the least forwardnes in the, they might be encouraged to seeke him in vprightnes; that so they might haue either a full reward (as *S. Iohn* speaks); or else for their hollownes and slightnes, haue them as coales heaped vpon their heads, as men bestow cost vpon the beasts which they fat to slaughter.

2. Iohn 8.

Fifthly, offer GOD (at least) that measure which thou shouldest offer a man; and as thou wouldest looke he should deale with thee,

5
Deale as
thou wouldest
be
dealt with.

D d 2

so

so mete thou out to him,
and vrge him not to bee
streightned toward thee.
What? wilt thou buy by
one measure, and sell by
another? Art thou not ready
to expostulate with him,
if his dealing be not square
with thee? If he (who is tied
to no man) must be bound
to follow thy minde in gi-
uing thee successe (with the
best), & doing all thy works
for thee: is it equall, that
thou shouldest requite him
no otherwise, then they
that count themselues little
beholding to him? Nay, if
the outward instrument of
thy soules welfare (I meane
the Minister of God) must
not be discouraged by thee,
for the cost he bestowes vp-
on

Heb. 13. 17

on thee; how much lesse the Lord himselfe? But of this I spake in the *Preface*, or *entrance*, here therefore the lesse may serue of it.

Lastly, consider the iudgment of God vpon *slightnesse*; let one instance serue for many, and that is the *slightnesse* of mens *hearing*, and vse of the meanes. The life of most hearers, is nothing else but a gathering and scatte- of the *pretious things*, which concerne their happinesse: as if a foole hauing gathered the choicest flowers in a Garden, presently lets them fall from him, either for lack of heede, or because they are ill bound together. Euen so, men loue to bee in y^e Gardens, where the sweet

6. Morine.
Gods iudge-
ment vpon
slightnesse.

2. Iohn 8.

The slight-
nesse of most
hearers.

Matt. 11.

flowers of knowledge and
 faith grow ; they will heare
 the best *Preachers*, and seeme
 with violence to pull the
Kingdome vpon them : but
 being vngrounded, idle, or
 carelesse, they loose all ; and
 as the Siue will not hold
 water any longer then it is
 in the water ; so when they
 are gone from the *Preacher*,
 all is gone from them: wher-
 as wee know, that men who
 purpose to build, are long in
 gathering their *timber and*
stasse together; and sell it not
 away, as soone as they come
 by it, because they meane to
 make somewhat of it at
 length. So should we care-
 fully lay together 5 things,
 that tend to our grounding
 and building vp spiritually,
 till

Matth. 12.

til there appeare some work
of faith & godlines wrought
in vs : nourishing each spar-
kle of enlightning, each seed
and motion of grace, till the
matter be put out of questi-
on. But because men slight
it ouer, and wind out of the
Lords fingers, not follow-
ing the stirrings of consci-
ence within them; that word
of *God*, which wrought vp-
on them kindly in *y Church*,
being immediatly quench-
ed with other needelesse
emploiments: or that which
affected them in their sick-
nesse, or the *terrors of mind*,
being (after recouery) dam-
ped againe with sloth, coue-
tousnesse, or pride of life;
therefore they neuer come
to bee perfectly cured: but

Gods hand
upon such.

soder & patch vp a few bro-
kē pieces, without ioints or
finewes, and leade an vnset-
tled life, through an vnfound
estate all their dayes. And
what is y end of such? Surely
either time makes them *in-
sensible* of the danger y hangs
ouer thē: or els whē their vn-
healed sore breaks out again
they become vncapable of
whatsoever is said to thē, for
the easing & staying of their
despairing minds. And so
being past hope of redresse,
then come they forth with
their vnseasonable cost; and
lode themselues with more
accusations, thē either they
are able to beare, or know
how to berid of. Then (if
that would go for pay) they
would not refuse to vtter
their

their horrible sins before y^e whole *Congregation*, so y^e by such shaming themselves, they might break their hard harts. But what, if al this wil not helpe them, their season being past? Let them thank themselves, lesse cost would haue serued the turne, in season wherein their visitation was; then when their heart was pliable to seeke conditions of peace with relenting. One hand will doe more good vpon the yron while it is hot, then ten when it is cold. This controuersie might haue been taken vp in secret, (as I may say) in the *Chamber* of their priuat conscience, betweene God and them: but because they thought it not worth

Cost out of season.

Dd 5 the

the following then, and despised the *counsell of God* for their good : perhaps now they shall not get an end, though many intercessors should step in for them, and many witnesses should heare their confessions.

Vsc 4.

*To them
that are no
seruants of
God at all,
And first
for terror.*

Now lastly, mee thinks, that which hath been largely spoken hitherto to the *Seruants of God*, touching the cost which he looks for at their hands; should strike a secret terror into the consciences of all such, as know not themselves admitted into that number, causing the to say, If such cost be required of them, that are true *Worshippers*, what shall become of vs, that are no seruants of *God at all*? The time hath

hath been, when such doctrines could not haue been taught the better sort, but the worst would haue trembled: and as the *Slane* plyeth his work, and feares the whip the more, when hee heares the *child* chidden, or straightly tasked to his businessse; so they would haue taken such instruction to themselves and said, *If the righteous bee scarsely samed, where shall the ungodly and sinner appeare?* If when the seruant is beaten, the children tremble (as the eleuen Disciples, when *Iudas* was detected), what shall the slaue do, when the children are smitten? And no lesse vse hereof should all *bangbies and aliants* from the Family

1. Pet. 4. 18

mily of God (which is his *Militant Church*) make to themselves (except they bee *blocks* and *beasts*): that as *God* in the breaking of the *Manna* of his Word to his owne household, yet suffers some *crumbs* thereof to fall from their *Table*, and to bee gathered vp by the *whelpes*, whom he meaneth to make *children* of *Abraham*; so they should come forth and say, *If the case stand thus, what shall we doe? if this be done in the greene tree, what shall be done in the dry?* If the bare report of our Saviours speech wrought so in the *Samaritans*: yea, if the lighting vpon a Text of Scripture haue been an occasion to drive some to heare the Word

Iohn 4.

August.

Word to their *conuerſion*:
 why may not ſuch a medita-
 tion as this, bee effectually to
 ſuch as are not forſaken? But
 I confeſſe, theſe are not the
 times, wherein the greateſt
 fruit of this or the like *conſi-*
derations is like to enſue;
 thoſe daies haue been, thoſe
 golden times, wherein *ſim-*
plicitie and plaineneſſe preuai-
 led: but now men are ſub-
 till to ſhunne or wind out of
 the net at euery hole; and a
cuſtome of *ſinne*, and the
 ſtrength of *vnbeliefe* hath ſo
 foreſtalled them, that the
 Word cannot enter. When
 men heare of ſuch texts and
 examples as *Dauids*, they are
 ſo farre from being ſmitten
 with the conſcience of their
 owne obliquitie, yea, con-
 trarietie

*The age we
 liue in,
 hardly
 wrought
 upon.*

Act 128.16

Am. 8.11.

Ps. 106.15.

trarietic of carriage; that rather out-facing all with a card of ten, they aske, *What difference is here?* the best of your Professors are bad enough, if searched: we think our selues as good as the proudest of them all. Surely so it is: Gods curse is vpon the, that *seeing*, they should not *perceiue, understand, or beleene*, lest they should bee saued. Hee that iustly makes the *Heauens* as brasse, and the earth as iron, for the sin of men; hardneth the hearts of the despisers of his word. He that can send an vtter famine of his Word, can also send *leanenesse into the soule*, euen in the midst of plentie: and as he can with-draw the *early and latter raines* wholly, so

So he can accurse the earth,
 that hauing both, yet it shall
 bring forth nothing but bri-
 ars and thornes. And were
 it not, that this latter plague
 (commonly the fore-runner
 of the former), lay heauily
 vpon most men, me thinkes
 small sparkles might kindle
 greater flames, then com-
 monly they doe. For (to re-
 turne) what? shall the work
 of them burne, who haue
 laid ought else vpon the
 foundation saue *gold, siluer*
and pearles: and shall they
 endure the trial whose foun-
 dation and building too is
 but drosse hay and stubble?
 Neither doe I here speake
 of prophane *Atheists* and *Li-*
bertines, who scoffe at the
Name of Gods seruant: no
 (these)

Deut. 11.

14. 17.

Gen. 3. 18.

Mat. 23. 13.

these proclaime themselves to the world, what they are: in: stead of Gods badge, which they abhorre, being seared with the *diuels* brand (as with an hot iron), but of such I speake, as vnder a false pretext of *Christianitie* ouerthrow the power of faith, and the seruice of God. To these I say, was hee that thrust in among the guests at the marriage, without his wedding garment, puld out by the eares? and shall thousands of such professors escape, as (setting aside their baptisme by water) haue not a ragge of Gods cognizance, that is, of faith in the righteousness of *Christ*, to hang vpon them, to couer their filthy nakednesse? Ah tremble thou wretch, who-
foeuer

soeuer thou art, if thy estate
be no better the thus! It shal
not passe for currant in the
Court of Heauen, that thou
art a baptised *Protesiant*, an
enemy to Poperie, a righte-
ous Pharisee, an affecter of
the company of the best:
no, although thou ad here-
to an ordinary worshipper
of God, an hater of them
that refuse Word and Sa-
craments, a weeper (some-
time) at Sermons, zealous
in some duties, and so re-
ported of in the Church (al-
though it were to bee wish-
ed, that such as are no bet-
ter, were no worse) yet these
make thee not a seruant of
God. All these thou mayst
be, and yet a stranger to him
whom thou callest, *Lord,*
Lord,

*Outward
markes, no
euidences of
Gods ser-
uant.*

Mat. 7. 23.

Iam. 1. 25.

Lord, no better then a worker of iniquitie. And in this respect, the worse; because vnder the maske of thy outward seruice, thou maist couer a treacherous, worldly, and euill heart of vnbeliefe; vnder the colours of the Lord Iesus, fighting against Iesus, and seruing his enemy the diuell; who rules in thee by thy lusts, thy pride, contention, vncleanesse, loue of thy selfe and pleasures, more then God, &c. Thus thou mayst doe: and so perhaps thou dost; put off thy holy-day weede, vnmaske thy selfe, looke into the glasse of liberty, which will shew thee thy face: and whether vnder the couert of a reputed seruant
of

of God, thou proue not a
traytor to God, an enemy
to his Church, and the grea-
test foe to thine owne soule.
This glasse will bewray thee
to be a rebell, no subiect: be-
cause hauing been often
conuicted of thy disobedi-
ence, thou hast raged and
fretted against both Law
and Lawgiuer; and so much
the more boldly set thy selfe
to fulfill thy lusts, by how
much thou hast been for-
bidden. It will shew thee
what an vnseruiceable dis-
position thou art of, not to
be framed to the seruice of
any other, saue the God of
this world; because hauing
heard the will of a better
Master, and knowing it to
bee iust and holy; yet the
law

*The conui-
sion of hy-
pocrites.*

Rom. 7. 23.

Law of thy members hath powerfully swayed thee to a contrary course. And although for a time thou hast been kept in by shame, terror, or the spirit of bondage; yet when occasion hath offered it selfe, thou hast vented thy poyson, hatred, dissimulation, wrath, and such like fruits of old *Adam*; in token that his servant thou art whom thou obeyest, even the slave of Satan indeede, though a retainer in shew to Christ Iesus. If this be not thy estate, the bring forth better fruits of thy hearing; shew how God by his Law hath stopt thy lewd course, and by his Gospell hath broken and opened thy heart (as the Pro-

Prodigal after his long and wearisome out-stray); and how by them both, hee hath pulled thee out of the sinke of this euill world; and (as the captiue bond-woman was serued, ere she could marry an Israelite) pared thy nailes, shauen thy head, washed thy flesh; I meane, cleansed out thy rude, and rebellious qualities & lusts, and by faith molded thee anew, and made thee faithfull and seruiceable. If thou hast none of these tokens to bring forth, I neede not aske thee then, where thy peace and freedome of conscience is, thy confidence in prayer, thy readinesse and chearefulness in Gods seruice; these follow faith, or attend vpon

Luk. 15. 17.

1. Iohn 3.

Deut. 31.
11.

Luk. 18. 13

Leuit. 13.
45.

Iob. . . .

vpon her as hand-maides;
 and where the Mistresse is
 away, no wonder if her reti-
 nue bee to seeke. But I say.
 is this thy estate? better thou
 hadst been a Publican or
 sinner in some notorious
 kind, that by the enormitie
 of thy open sinnes, thou
 mightst haue been driuen to
 cry out of thy selfe with the
 Leper, *I am vncleane*, and to
 seeke mercy; then that vnder
 the name of a seruant of
 God, thou shouldst couer so
 deepe iniquitie, and neuer
 blanke at it. Thinkest thou
 by thy profession, to bleare
 those pure eyes of the Lord,
 or with such odious quali-
 ties to be admitted seruant,
 & stand in his presence? Are
 the Angels so vncleane, that
 they

they are faint to couer their faces, and shall such a *strag-
gler* as thou, bee endured?
Did *Nebuchadnezzar* com-
mand, that the children
who were to come before
him, should first bee prepa-
red in the best manner with
diet and discipline? and
thinkest thou to rush in (as
thou art) to the chamber of
presence, in thy rags and fil-
thinesse, to offer thy seruice?
No, no; God abhorres thee
and thy worke: he abandons
thee from his protection;
thou art to him as excom-
municate from his house-
hold, neither ruled by the
Lawes of his house, nor re-
ceiuing from him the bene-
fit and safe conduct of a ser-
uant: but heere vnder the
old arrest

Dan. 1. 5.

*Application
of it.*

Iohn 3.36.

arrest of his *wrath* (euē in thy greatest iollity), and hereafter to bee taken with y^e euill and wretched seruāt, bound hand and foot, and cast into vtter darkenesse, where shall bee weeping and gnashing of teeth. Doth it not amaze thee that thou art as *Caine*, an out-cast and vagabond from God and his Church; and that when thou mixest thy selfe with the visible company of the Congregation, yet thy conscience shall tell thee, thou art cast out of the tents of *Shem*, the heavenly Ierusalem, the place wherein are the soules of the iust, and innumerable companies of Angels? Either tremble to thinke of thy estate present, and how terrible

Mat. 25.30

Gen. 4.15.

Heb. 12.22

ble a day there will bee (at the comming of Christ) for all hypocrites; how all the glory of glosing professors shall then be laid in the dust, and themselues with their empty lampes shut out of the chamber of the Bridegroom, without shift or excuse; tremble inwardly to thinke of this miserie ere it commeth, or else thou shalt tremble for euer vnder the burden of it, without redresse.

Mat. 25. 10

2 Instructi-
on.

And as I haue taught thee to discern thy estate by this occasion of doctrine, so let me aduise thee by the same meanes to amend it. As their good seruice (of whom I haue spoken) should af- fright thee, that thou art vt-
Ee terly

terly vnseruiceable: so let their *cost* in seruing God, draw thee to bestow some cost to get in to this seruice. It is, I assure thee, a matter of no such slight nature or worth, that thou shouldest thinke much to be at some cost to obtaine it. The greatest difficultie is ouer, if the former vse of terrour haue duly wrought vpon thee, and brought thee to see the damnable state of him that is no seruant at all. Yet something must be added, to giue direction for the gaining of so honourable a condition as this is. I may say this to thee for thy encouragement, that if nothing doe so much sting thee as thy boldnesse and impudence,

*A digression
to shew,
how God
drawes a
sinner to
faith.*

dence; that being so vnworthy a bond-slaue of hell, yet thou : durst presume to claime the office of an Angell, and to boast of thy seruing of God : if this trouble thee so, that now thou abhorrest thy accursed nature, and corrupt qualities which made thee so vnfit a seruant for Gods worke : I say then, let mee comfort thee thus farre, that thou art so much the neerer to God, by how much thou seest thy selfe farre off from him. And lest the Diuell might make thee to feare, that God wil neuer entertaine thee, who hast offended him so grieuously : let me tell thee, such as thou art, the best were; and such as they are, thou mayst bee.

Ec 2

It

Ephes 2. 11

1. Tim. 1.

12.

It is the speech which Paul
euer vsith of himsele and
other seruants of God: such
ye were in time past; and
such a one was I, none worse,
and yet obtained mercy; &
was made faithfull, and put
in trust with this seruice
both of Christianitie and
Apostleship. Thy former
lewd pranks which thou
plaidst with God, whē thou
wert a prodigall, an oppres-
sor, a swearer, a drunkard,
a man of the Diuels, shall
be no impeachment to thee,
either in getting in, or in
doing God faithfull ser-
uice for hereafter, if thou
be once accepted and forgi-
uen. And this is the first
step: for the hearsay hereof
to him that is terrified with
the

the bondage of sinne, and the curse due thereto, is as the crepis of light to one that lies in a dark dungeon, ere he get out, and the only way to turne deadly horror into that feeling sorrow, which is accompanied with hope. For as he, that shakes of his terrour, relapseth in to his former woe, and serueth to the diuell: so hee that lieth vnder terrour, as hee is violently held from sinne, so yet he is farre from being free from it. But by the hope of freedome, offered by the *Gospell*, and insinuated into the minde of him that is yet held vnder bondage; there is alway wrought both a more feeling wearinesse of the latter,

The sight of mercy a far off, is some stay to the distressed.

and a sounder listning after the former, and desiring to be partaker of it. Note every voice of the Law (I confesse) can terrifie, except it bee beleueed: nor euery word of hope can thus abate terrour, except it bee duly weighed and considered of: But this is certaine, that as the Law cannot make a broken heart by all the terrours thereof; so where God meanes to worke graciously, hee will not giue ouer a troubled conscience, till he haue caused some voice or other of the *Gospell*, to enter into it. And this shall preuaile so far, as to stay a man from *Despaire* or *Rebellion*; and turne confused sorrow and feare, into sensible and groun-

grounded relenting and hope. Now these affections (although they are not properly the acts of the *spirit*, already iustifying; but rather preparing the heart to feele her own need of grace, and mercy: yet) euen in their first kindling by the Word, they giue hope of better things to come; they are as the *breaking and needling of that child which Elisha spread himselfe upon, being in motion towards a reuining*: yea as the first twilight or dawning of the morning, being enlightened with the approaching beames of that Sunne, which is not yet fully risen. And as wee see in that first act of the *Spirit of Creation*, that there was a spreading

2. King. 4.
35.

Gen. 1. 2.

Ee 4

ther-

thereof ouer the *Abyssus* or rude masse, before any actual *Separation*, or forming of any thing: so it fareth with his great worke of a second Creating or regenerating the soule; wherein the very first power and disposition of a man there-towards, is that *Crediting faculty*, assisted by the spirit; which (after conuiction of guilt by the Law) apprehends a possibility of forgiuenesse by the *Gospel*, before it come to beleue it sauingly vnto iustification. And although where *God* (whose *Spirit* is most free, and tied to no necessity of working) concurrerh not effectually with this apprehension, both the terrour of the Law, and this glympse

glympse of the Gospel may
vanish as a dreame, & leaue
a man as they found him
(as in al temporaries it com-
meth to passe); yet, in as
many as God will saue, this
impression shall neuer bee
raised out of the soule; till
(by degrees) it haue ferled a
man in a more cheerfull and
feeling perswasion of Gods
fauour in *Christ*. This was
that apprehension of the
Ninewites (after *Ionahs* de-
nouncing of terrour), which
preuailed so with them, and
draue them to so high a
pitch of sorrow; Humbling
themselves extraordinarily by
fasting and sackcloth, impor-
tunate desire and fainting af-
ter forgiveness: euen this
hope a farre off. Who know.

Examples.

Ionah 3. 5

Ee 5

eth

Jonah 3.9.

eth whether God, being so mercifull and gracious, may not repent him of that euill he hath decreed, and shew vs mercy?

And as the putting on of those ropes, and sackcloth, and comming to *Ahab*, by the seruants of *Benhadad*, came from this notion, that the *Kings of Israel* were mercifull Kings (which was a seasonable apprehension for them that were so miserable); so, the making towards the Lord by the terrified soule, cannot possibly come from terrour, but from the word of grace, which prop-
teth a mā with this tidings, *God is gracious, slow to anger, and slowe repenting of the euill. There is hope with him, concerning this thing.* This
caused

Jonah 4.1.

Luk. 15.
17, 18.

caused that prodigall, with
such courage euen in his
lowest abasement, to re-
turne to his father; and to
beg pardon: euen this, *Hee
is my father, and therefore pi-
tissfully the meanest of his hired
seruants fare better then I,
and will he suffer me to perish?*
This conceit of mercy tur-
ned him to his father: not
his empty purse, his ragged
apparell, his hungry belly,
his base estate: these brought
his father to minde, but the
loue of his father drew him
to seeke reconciliation, till
he obtained it. Yea, till the
word of promise sinke so
deeply into a troubled sin-
ner, that hee can stay him-
selfe in some sort by it; his
terror can neuer open his
heart,

it must be
some sauer
of mercy
which must
soften the
heart.

heart, nor soften it, nor bring any feeling sorrow or wearinesse of sinne into it: whatsoeuer it bee that worketh this, must haue some mixture of hope and comfort in it, arising from the Gospell. Terroure onely serueth to stay and stop a wretched sinner from his wilfull and carelesse course in sinne: during which time (as wofull experience proueth), the hear-say of the Gospell is no more then the offer of the hony combe to a full stomacke; or then the thought of a pardon is to a theefe in the midst of his villany. This Gospell, as it pierceth not into an heart hardened by sinne, and soaked in vnbeleefe: so when it seaseth

seaseth vpon a soule that is loden with feare, it is a right welcome guest, and sets the soule on worke to some purpose, which before lay vnder her burthen in a most vnprofitable manner. Thus we see that the *sight of the treasure hidden, and duly considered by the man that found it, wrought sundry effects*: for he withdrew himselfe, in token of serious bending of himselfe to thinke of the gaine of it; hee did it, in token of a warie shunning of any thing which might defeat his hopes; he ioyed, in token of the likelihood he conceived of getting it; and he sold himselfe out of all to buy it, in token of his prizing the incomparable value

Mat. 13. 44

What ef-
fects issue
from it.

Ioh. 3. 36.

lue of it, till hee bought it. And indeed, so strange a message as this, That the Lord is readier to receive a sinner to mercy, then the sinner can bee to desire it: That the party offended should offer the party offending, conditions of peace and amitie: yea, that hee should have required the price of this reconciliation of his own Sonne, who hath already paid it; nothing being left to us, but to beleene it. That hee should allure, yea command us for our owne good, yea entreate us to embrace it; nay, urge us under penalty of condemnation, if we neglect it. This (I say) what can it lesse doe, then breake an heart of rocke or flint in pieces? Oh how it smiteth the heart of him that

that heareth such tidings as these, that he should haue so long refused such an offer of grace; and by a wilfull resistance of the Word, wearied the patience of so long-suffering a God! Oh how doth he compare the wofull bondage to the diuell, and his owne lusts, wherein he hath weltred so long, with the incomparable gaine and priuiledge of a beleeuer, that freedome, peace and happinesse which the Gospell presenteth? How irkesome is the one, (euen as darknesse) in respect of the sweetnesse of light and liberty? what sorrow is so great and so piercing, which affects him not, that the Lord should so encline.

cline to mercy to such an vnworthy creature? what desire, labour, hunger, meanes in season and out of season are neglected for the cōpassing of this purchase? How willingly doth such a man strip himselfe out of all his couers of shame and nakednesse? and how doth he stand at the meere courtesie of the giuer of euery good gift; both of his Christ, *and with him faith, and all things,* being content else to bee sent empty away? And whose seruant should he be for euer, but his that hath bought him at so deare a rate; purged; changed, made him faithfull, and put him in his seruice? Thus doth the Gospell worke vp-
on

on him, whom the law hath done withall (if God con-
 curre therewith by his sweet
 perswasions & allurements);
 till it haue brought misera-
 ble forlorne *Iaphet* (nay ra-
 ther *Cham*, an accursed slaue
 sold vnder sinne) out of the
 vncleane and desolate tents
 of vngodlinesse, to dwell in
 the tents of *Shem*. Which
 howsoener it bee not done,
 without much difficulty in
 the best, nor bee alike appa-
 rant in all *Corners*, euen of
 good hope (the Lord secret-
 ly, darkly, and generally
 working in som, that which
 is more manifest and di-
 stinct in others, as the
 meanes are more or lesse or-
 dinarie and effectuall): yet
 wee must know, that the
 least

Gen. 9. 27.

The man-
 ner of Gods
 working
 not alike
 in all.

Act. 19. 3.

Judg. 13.
23.

least and darkeſt degree holdeth a proportion with that I haue ſaid (in ſome meaſure) effectually to the party, and beſt knowne to him that knoweth the hart. The Miniſterie and Baptiſme of *Iohn* wanted not power of the ſpirit to ſaue them that receiued it: yet a fuller meaſure came by the miniſtery of the Apoſtles, after the Reſurrection. And as touching faith, this I ſay, that as it is the gift of God as well as Chriſt himſelfe; ſo it neede not perplexe any man (who hath attained thoſe former preparatiues), as if God would or might denie it: for (to uſe the words of *Manoahs* wife), as he neuer would haue begun thoſe

those, except he had purposed to second them with faith it selfe; so for our parts, whiles wee are not wanting to our selues in the due vse of Gods ordinances, let vs not doubt, but that with the gift it selfe he will giue vs an hand to receiue it; all difficultie in the worke, or vnworthinesse in our selues notwithstanding. And, if he deferre the sealing vp of this pardon by faith, to any soule that hungereth after it; doubtlesse he doth it rather to keepe that soule in the wholesome exercise of humiliation, and desire (that a greater danger may be preuented), then to driue away the party with disappointment, as in the

the Syrophienians example
appeareth. And this shall
serue (by the occasion of
this point) to haue said for
instruction to such as would
learne; whereat I would
haue none to stumble. For
I know there are many
who because they are of o-
pinion that faith is wrought
all at once, without any
pre-disposing of the heart
thereto (an opinion contra-
ry to Scripture and experi-
ence), will therefore capill
against this discourse, as ei-
ther saouring of Popish
coneuence of mans will
with Gods, in this great
worke: or as mistaking
some acts of Repentance,
for preparatiues to faith:
whose mouthes as I should
more

more easily stop, if this were a place to handle the argument at large; so in a word, let this satisfie the indifferently minded, which I shall answer. And first I say, that if Christ were as easily received, as offered, these preparatives were needlesse: yea, if there were any other meane to drive vs to him, then the feeling of our need of him, and the inevitable necessity of our perishing without him; what needed either the ministry of law, or vrging the promise? But herein appears the necessary vse of these precedent workes, because without them a sinner is senselesse; either of the burthen of his sinne, or of the gracious offer

*Answer to
some Ca.
uils.*

To the first.

fer of a better condition. Otherwise this doctrine is so farre from the least touch of Popish opinion of merit, that it wholly tendeth to a cleane contrary end; euen the stripping of man out of all conceit of fleshly wisdom, and corrupt nature, which might make the grace of God of no effect. For, it ascribeth euen these preuenting acts of Gods spirit in an vnbeleeuer, to the meere and free grace of God; without any actuall concurrence of mans owne ability of mind or will, to the effecting thereof. As touching that curious question, whether these precedent *Motions* are pleasing to God; I answere, the matter

ter lieth in this, whether they bee made effectually, to produce the assured effect of faith in him that hath them; not in this, whether they formally please God or no: for if it be true (which some affirme), that there is some measure of faith in all these workes of the *Gospel*; the answer is easie, that then they (doubtlesse) are accepted: or if wee hold them as *Preparatives* onely, yet it is certaine God is pleased in them as his owne workes; whether the partie and person in whom they are, please him at the instant or no. Touching the other point, *viz.* the mistaking of these acts, as being acts rather of *Repentance*; I answered, that,
as

as faith and *canuersion* of the whole man to good from euill, are wrought together: so it is no wonder, that some of these preparatiues holde some reference to *Repentāce*, as well as some other doe to *Beleeuing*. But there is a difference betweene *Dislike*, *Sorrow*, *Humiliation for sin*, as these are acts *in iustificando*, preparing a man to beleeue, & as habits *in iustificato*, one that is already a beleeuer: for in him they are a turning from euill, or repentings of some particular sinne committed. I conclude my answer therefore, and say, that as the word worketh in the that shall perish, some vnwelcome tast of Gods wrath, and iustice against them, before

fore they come to endure it; so the same word worketh in them (that shall beleue) some antecedent operations, which giue them a taste of that grace and mercy, which shall follow after. And hereby God vpholds them in their many feares and difficulties, with such hope as suffers them not to giue ouer, till the work of faith be perfected.

To conclude therefore, I say, if God abhorre slightnesse in the best seruants of his; will it be allowed in thee, who art none of his seruants, to deale slightly about the matter of thy first admission thereto? No doubtlesse, there belongeth cost to this also: lose

Ff

not

*The former
direction
urged and
applied.*

Mat. 19. 21

not this good bargaine by
 coueting too good a pe-
 nyworth; thinke not that
 God will abate thee one iot
 of this price, if euer thou
 purchase that pearle, which
 cost that wise *Merchant* so
 dearely the setting on. The
 particulars of this *cost*. I
 haue set before thee: now
 consult with thy selfe, whe-
 ther the hearesay there-
 of discourage thee & driue
 thee away (as the yong man
 that went away sorrowfull,
 when our *Sauour* told him
 of *selling all*); or whether the
 edge of thy spirit be stirred
 and sharpened hereby, to set
 vpon the durie whatsoeuer
 it cost thee. I assure thee,
 the worst and hardest will
 be in the sloth and sligh-
 nesse

nesse of thy vnwilling hart;
 overcome thy selfe in this,
 and the worst is past: God
 will bee with thee to per-
 swade thee, and make it in
 time seeme an easie and
 welcome employment. Say
 (with *Salomon* in another
 kinde), *Is it true indeed, will*
God descend so low as to looke
upon the miserie; and pitie
the wofull estate of so vn-
godly, ignorant and for-
lorne a wretch as I? Might
 this haue euer been looked
 for by such an one as I am,
 more like to haue liued like
 a base drudge to my owne
 lusts, and to haue died with-
 out hope or comfort? Haue
 all that euer got into the
 house & seruice of the King
 of heauen, been taken (as
 F f 2 it

1.Ki.8.27.

Mat. 23. 9.

Reuel. 3. 17

Esay 50. 1.

Mat. 11. 12

it were) out of the wilde fields, the high waies, as beggerly & forsaken; those being disappointed, who thought themselues to bee rich, and needing nothing? Surely then I will not neglect so gracious an offer; it shall cost mee somewhat, rather then I will bereaue my selfe of this honour. Well then, bring forth thy cost, or rather Gods cost vpon thee (for, to speak properly, thou buyest heauen without peny or peny-worth): where is that violence, wherewith thou pullest the kingdom of heauen vpon thee, as those hearers of *Iohn Baptist*? Where is thy stooping vnder the terrors of the Law? Where is thy

thy hope of mercie by the promise? where is thy broken heart & tender mourning for thy former outstrayings from God, and prouokings of him to giue thee quite ouer? where is thy diligent attendance vpon the meanes; thy desire, thy hunger, thy feare of disappointment, thy teares, prayers, complaints, questions? where is thy serious weighing of Gods offer, thy account of this pearle, thy selling all, and setting thy seale to his word and promise? Iudge thy selfe by these markes, whether thou art at as much cost to goe to heauen, as euer thou wert to goe to hell: and whether the seruice of thy lusts were

Beware of
slightnesse
here also.

Mat. 22. 4.

neuer so deare to thee; as
now libertie from them is
pretious. And beware, lest
if thou turne away thine
eye from beholding & esteem-
ing the glorious estate of
a seruant of GOD, thou
looke backe againe to the
bondage of Egypt; and be
entangled againe with the
old lusts, which thou ser-
uedst in the times of thy ig-
norance. Beware of slight-
nes in the laying thy foun-
dation. Beware of those
shifting Alleadgers in the
Gospel, *I haue hired a farme,
I haue bought oxen, I haue
married a wife, haue me excu-
sed, I cannot come?* Oh thou
slight idiot, alleadgest thou
against God, as if thou hur-
tedst him by thy not com-
ming,

ming, and not rather thine
owne soule? Beware of *Fæ-*
lix his practice, who feeling
the point of *Pauls* sword,
started backe, and put him
off till another time (which
neuer came), whereas hee
might else haue been more
thoroughly wrought vpon.

Act. 24. 26

Beware of those *Virgins*,
which contenting them-
selues with the bare lampe
of *Profession* (as if oyle had
been at their command to
buy when they listed),
sighted it ouer and dal-
lied so long, while the
Bridegroomme had shut the
doore against them. Beware
of *Agrippa*, who was almost
perswaded, and that (hee
thought) was enough for
him: I say beware of slight-

Mat. 25. 10

Acts 26. 28

nes in so weightie matters. If thou hast gotten some literall knowledge of the *doctrine* of the Scriptures, be at no peace in thy selfe, till it be set on working. If the *Law* haue entred into thee, and wounded thee, take heed thou shake it not off; lest that, which should haue been a bridle to tame thee, become an occasion of making thee either dissolute, or desperate. If the *Gospell* haue whispered a sweete word of hope in thine eare, content not thy selfe with a flash and away; but let that little prouoke thee to thirst after the fountaine of waters, which shall neuer drie vp: and attend constantly vpon God in both parts of his

his *Ordinance*, till both haue wrought kindly vpon thee. And while the sense of thy sin, and the feeling of neede is most fresh and liuely, while thy hart is most waxie and pliable, and the Lord most forward and instant in working vpon thee; count it thy best season, *redeeme* it to good purpose, *see the accepted time of thy visitation*, and follow it as Booz did the marriage of *Ruth*, till he had effected it. Let this maine worke giue all the rest a *Superseueas*. As the Lord when he inclines once to shew a sinner mercy, falls off apace : so know, that when thy heart begins to harden it selfe against this mercie, it wil harden apace.

Ff 5

And

Eph. 5. 16.

Luk. 19. 42

Mat. 23. 37

Ruth. 3. 18.

Pro. 22. 13.

And if thou haue vsed thy selfe to flightnesse and foolish ease, know, it will as dangerously bewray it selfe in this as in any thing; yea worse (if the Diuell may haue his will), so that one *Lyon* or other shall euer be in thy way to discourage thee. Remember, that those are commonly the best opportunities of mercie and pardon, which are most early offered: and these are hardly recouered, when through *wisall contempt, or slight negligence, carnall and foolish ease*, they haue beene long contemned. And thus, hauing found the fruite of this instruction, and *obtained mercie to be faithfull*, thou shalt not only keep the memoriall

moriall of this great deliuerance with thankfulnes, but also shalt meete with new and daily occasions of all sorts to hold thee occupied, and stirre thee vp to more cost and enlargement in God his seruice. Happie thou, with that fugitiue *O-nesimus*! if thy departure frō thy Lord and Master, become the occasion of thy returning vnto him for euer: to the end that being deliuered frō thy old bondage (*for he whom the Sonne hath freed, is freed indeed*), maist serue him in righteousness and holinesse all thy dayes: which is the scope, and shall be the period of the whole Treatise.

Philem. 11

Luk. 1. 75.

FINIS.